

BV
634
A2
72

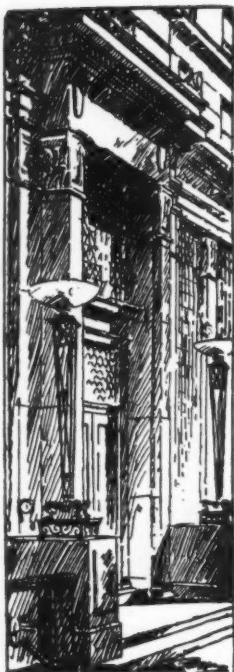
APR 29 1954

APR 14 1954



UNIVERSITY OF MICHIGAN
GENERAL LIBRARY

Spring 1954



H. L. RUST COMPANY

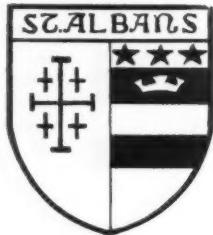
MAKES FIRST MORTGAGE LOANS

LEASES AND MANAGES PROPERTIES

PLACES ALL FORMS OF INSURANCE

1001 Fifteenth Street

NAtional 8-8100



SAINT ALBANS

THE NATIONAL CATHEDRAL SCHOOL FOR BOYS

An unusual opportunity is offered to 350 young men for an education among men and forces now shaping our nation and world. Life on the Cathedral Close affords constant inspiration for a life of service and devotion to Nation and Church.

LOWER SCHOOL

(Day)

Grades 4 through 7

THE BISHOP OF WASHINGTON
President of the Board of Governors

THE REVEREND CHARLES MARTIN
Headmaster

UPPER SCHOOL

(Day and Boarding)

Grades 8 through 12

She is Spreading Men
Col. in Spreading
SS-411 [-4513]
Vol. 1-31

BV
634
A2
C2
124-31

THE CATHEDRAL AGE

Published at Washington Cathedral in the Nation's Capital
for the Members of The National Cathedral Association

VOL. XXIX

SPRING, 1954

No. 1

Editor

ELIZABETH S. THOMPSON

THE CATHEDRAL AGE is an international magazine devoted to Cathedral interests throughout the world.

MEMBERSHIP—SUBSCRIPTIONS

Active	\$3 to \$9
Contributing	\$10 to \$99
Sustaining	\$100 to \$999
Life	\$1,000 or more

Single copy, 50 cents

Published quarterly (Spring, Summer, Autumn, Winter) by the National Cathedral Association, Mount Saint Alban, Washington 16, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington 16, D. C.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.

CONTENTS

Cover. Three Washington Cathedral choir boys pictured before the altar of the Children's Chapel. Left to right: Richard MacKnight, Charles Wheeler, Jeffrey Kline. Photo by Jean Speiser.	PAGE
Three Lancet Windows Foretell Risen Lord	2
By THE REV. G. GARDNER MONKS	
Elizabeth Holmes Johnson: An Appreciation	4
By MABEL B. TURNER	
Fight for Freedom Continues Today—Lee-Jackson Dedicatory Sermon	6
By THE REV. THOMAS E. BARRETT	
St. Andrew's Cathedral in Aberdeen, Scotland	8
By FRANKLYN MORRIS	
Authority Reviews Dr. Ellinwood's Book	11
By PROFESSOR ALLEN P. BRITTON	
Nidarosdom, Royal Cathedral of the Norwegians	12
By THE REV. SANFORD LINDSEY	
Churches Preservation Trust	16
The Garrett Window	17
St. Alban's Church, Cathedral Neighbor, Observes Anniversary	18
Installation of Baptistry Window Marks Progress	20
By THE REV. G. GARDNER MONKS	
The Ecumenical Movement—A Sermon	22
By THE REV. THEODORE O. WEDEL	
New Chapter Member	24
The Morse Code	26
By ELIZABETH G. TAYLOR	
The National Cathedral Association at Work	29
Washington Cathedral Chronicles	32
American Memorial Dedicated	34
Cathedral Library Notes	36
Notes From the Editor's Desk	37



BV
634
.A2
C2

Three Lancet Windows Foretell Risen Lord

By THE REV. G. GARDNER MONKS

THREE new stained glass windows have been installed in the ante-chapel of the Resurrection in Washington Cathedral. One is the gift of Admiral and Mrs. Bradford Bartlett in memory of her mother, Maude Beall Ford, for many years one of the Pilgrim Aides of the Cathedral. The next was given by Sergeant and Mrs. J. R. Yarbrough in memory of their young son, Raymond MacDonald Yarbrough, who met his death in an accident. Shortly before, he had visited the Cathedral and shown an unusual interest in some of the windows. The third was donated by Mrs. Alden K. Sibley in memory of her first husband, Major Edward F. Drake, who lost his life during the Second World War.

Although entirely separate memorials, these three windows were designed and executed as an harmonious whole by the studios of Reynolds, Francis, Rohnstock and Setti of Boston. The underlying theme of all three centers around early Easter morning. Foregleams indicated that something great and momentous had happened but the fact of the Resurrection was still only dimly perceived. Both in symbolism and in physical position the windows lead one on to the physical appearance of our Lord as portrayed in the Chapel of the Resurrection. The mood is one of excitement and uncertainty; the air is electric with expectation; hope is struggling with despair.

The subject matter of each window is based on one of the gospel narratives. The predella of the first window shows the three women who bore sweet spices to the tomb in order to anoint the body of their Lord. The large scale figure above dominating the window represents one of them later returning from the tomb when, as St. Mark tells us, "They went out quickly and

fled from the sepulchre; for they trembled and were amazed." The woman is shown with hair flying, in an obvious state of excitement, moving quickly toward the Chapel of the Resurrection in a direction opposite to that taken by the sad procession represented below.

The first two windows are set in the south wall, and while the position of the great piers and the thickness of the walls make it almost impossible to see both simultaneously, yet the scale of figures and type of representation have been kept similar. The lower portion of the second window shows the scene inside the tomb. In the foreground are portrayed the linen clothes "and the napkin that was about his head not lying with the linen clothes but wrapped together in a place by itself." Behind them stands a mystified St. Peter, obviously deeply perplexed and unable as yet to grasp the full significance of what he saw, but still realizing that there was significance to be grasped. The single large scale figure portrayed the beloved disciple "who saw and believed" striding out of the tomb with confident hope, and heading back to testify to what he has seen.

The third window is set in the west wall, and its treatment is somewhat different in that the main figure, the angel at the tomb, looks straight ahead, thus directing the attention in the same direction as the other two major figures. The treatment follows St. Matthew's description, "His countenance was like lightning, and his raiment white as snow." The angel's hand is upstretched and he seems to say, "Fear not. He is risen." In the predella we see Mary Magdalene and the other Mary coming early toward the sepulchre where they beheld the angel who rolled back the stone from the door.

These three windows presented an unusual challenge and opportunity to the artist. They are small and the

SPRING, 1954

only means by which natural light reaches the ante-chapel. It was therefore especially important that the glass should not cut off too much sunlight. At the same time, the windows must not look pale and anemic, but make up in richness and glowingness of color something of what they lacked in size. The result is strikingly successful. Pure rich primary colors predominate, and yet are held in balance one with another. The third window demands a greater proportion of glowing white which in a larger area might be out of place, but is here perfectly suited to convey the desired impression. At the moment, scaffolding from the construction outside interferes with seeing the windows to their full advantage, but what is seen whets the taste for more.

The Chapel of the Resurrection, which is a memorial to the second Bishop of Washington, the Rt. Rev. Alfred Harding, is built in the Norman style, suggestive of the fact that many of Europe's most famous cathedrals were begun in that period to be completed by later generations who adopted the Gothic. The outstanding characteristics of the chapel are strength and

peace, impressions gained largely through the simplicity of its design, and the restraint of its Celtic ornamentation. To many persons this simplicity has appeared exaggerated to the point of bareness.

In 1951, however, the first step was taken toward completing the ornamentation of this chapel and greatly enhancing its beauty when the venetian glass mosaic portraying the risen Christ was placed in the vaulted half dome of the apse. The installation of the ante chapel stained glass is a further step toward what will be a full and glorious presentation of the Easter story. As the windows tell the story of the empty tomb and the events immediately following upon its discovery, so the chapel itself will reveal the happenings of the following days, depicting in a series of mosaics the resurrection appearances of our Lord.

For those who pass this way, these little windows will convey their message of significance and beauty, and those who heed this message will be the better prepared to enter the Chapel of the Resurrection where is portrayed their risen Lord.



NEISEI PHOTOS

The three lancet windows of the ante-chapel of the Resurrection, each tell some phase of the great story. The window shown at left above depicts, in the predella, the women going to the tomb, with the larger figure above representing one of them as she returns. The lower portion of the second window shows the interior of the tomb, with "the beloved disciple" pictured above as he is about to enter the tomb. The third window, above right, shows the two Marys going early to the sepulchre and above, the angel who guarded the tomb.

Elizabeth Holmes Johnson: An Appreciation

By MABEL B. TURNER

IN June 1954, Elizabeth Holmes Johnson will complete her twenty-sixth year on the faculty of the National Cathedral School. In these years she has won the respect and love of faculty and students and also the lasting gratitude of three administrations under which she has worked. This is in itself no small tribute to her ability to make her place in new and different situations.

The pioneering spirit, so characteristic of our country, is strong in the Johnson family. That urge has shown itself in seeking out and in the crossing of both geographical and intellectual frontiers. Although born in Washington, Miss Johnson spent some of her early years in what was then a new country. Her father,

Jeremiah Johnson, a newspaper editor and lawyer, was one of the early settlers in Newkirk, Oklahoma, part of the Cherokee Strip. Her mother, Salome Trusler Johnson, a devoted Church member, with the help of funds sent from Washington churches, founded in Newkirk the first Episcopal church. Earlier, this same initiative had made Mrs. Johnson a co-founder of the Church of Our Saviour at Brookland, D. C. She was also one of Bishop H. Y. Satterlee's helpers in the beginnings of Washington Cathedral.

Miss Johnson lived in the Oklahoma country for about twelve years. Then she returned to Washington to her grandmother's house to attend the Sidwell Friends School. At the Capen School, now the Northampton School for Girls, she completed her preparation for college. She received the A. B. from Smith in 1913 and completed her academic training at Columbia University with the M. A. in 1925.

To be hostess for her brother, the Honorable Nelson Trusler Johnson, she went to China in 1916. True to the pioneering spirit of his family, he had entered the consular service in 1907. In 1916, proficient in the Chinese language, he opened the first American Consulate at Changsha. She thus describes this old city:

"The capital of Hunan Province, Changsha, a large walled city, had a proud cultural past and at that time was almost untouched by foreign influence. The old customs and festivals were still observed. We lived in a Chinese house of some thirty rooms built around courtyards filled with beautiful semi-tropical trees and plants. Part of the wall-enclosed grounds was given over to gardens and pleasant pavilions, moss-covered grottoes and shaded walks leading through moon-shaped gates. Within our compound there was a memorial temple to the former owner of our house, a famous general, who helped to suppress the Taiping Rebellion of the 1850's. Here also was a theatre in which the students of Yale-in-China often gave their plays."

Teaching in China

Her life in China was further enriched by two years at Nanking University, where she taught history and English to Chinese boys. In 1936, she again visited her



ELIZABETH H. JOHNSON

brother who was at that time the U. S. Ambassador to China, and living in Peking. On the way there she stopped in Japan, Korea, and Manchuria and returned to Nanking where she had formerly taught. She thus describes this visit:

"I saw great changes in China as a result of the reforms of Chiang Kai-Shek. Nanking had become a modern city with well-paved streets and impressive looking government buildings. I visited with former pupils, one a successful architect who had built some beautiful homes in Nanking. Before leaving for the United States, I journeyed for the first time to the old Sung capital of Hangchow, the city which Marco Polo had called the most beautiful in the whole world."

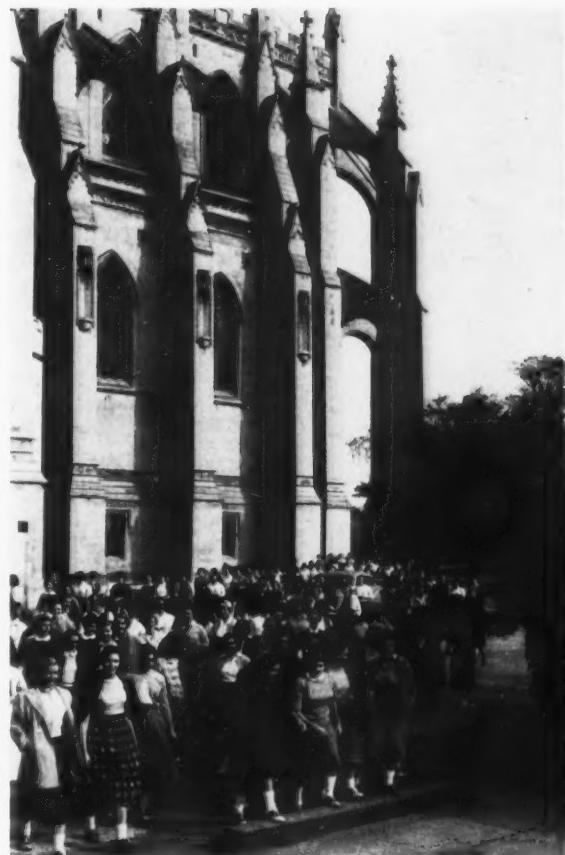
This was the rich background Miss Johnson brought to her teaching in the United States. Virginia College in Roanoke, Virginia, and Wilson College in Chambersburg, Pennsylvania, were the two institutions where she taught Latin and English before going to the National Cathedral School in 1928.

It was my privilege to work with Miss Johnson for twenty-one years. A school head owes much to faculty members. Miss Johnson could always be depended upon to say what she really thought, whether it was administration, teaching, or educational procedure which was under discussion. She made a definite contribution as faculty representative for two terms on the new Board of Governors organized at Bishop Dun's suggestion in 1946. Part of this time she was secretary of the board, no light task in any organization but especially demanding in a new one.

I think it is particularly in her history classes that Miss Johnson will be remembered by her students. Washington offers very unusual opportunities for the study of the history of the United States. Miss Johnson recognized these and each year saw to it that her students visited the Supreme Court in action and also the sessions of both houses of Congress. She was very successful in bringing speakers prominent in many fields to the school for the meetings of the History Club. Here once a month her students learned to preside at and to conduct meetings.

International Outlook

In the field of international understanding, Miss Johnson was also a pioneer. Her own world experience made her very alert to bring her students in contact with the opportunities to increase such understanding wherever possible. As early as 1948 she organized and accompanied one of the first groups of out-of-town stu-



Students at the National Cathedral School for Girls start across the close towards the school following a service in Bethlehem Chapel.

dents to attend meetings of the United Nations. Although the trip was made in one day, the students had been carefully briefed on what they were to see and therefore brought back definite information of the new machinery set up to cope with world problems.

Interested always in high academic standards, Miss Johnson was the leader in the organization of the National Cathedral School Chapter of the "Cum Laude" Society in 1952. She believed that academic distinction should be rewarded in the secondary school as it is in college and that the very presence of a Cum Laude Chapter would be an inspiration to all students to set for themselves the highest possible goals of learning.

I have left Miss Johnson's teaching to the last. To many National Cathedral School students, the big class-

(Continued on page 35)

Fight for Freedom Continues Today Even as in Days of Lee and Jackson

The Rev. Thomas E. Barrett Preaches Dedicatory Sermon Before Daughters of the Confederacy in Lee-Jackson Memorial

Ecclesiasticus 44: . . ."these were honored in their generations: and were the glory of their times."

THIS occasion is in some ways curious, if not unbelievable. Here you are, the United Daughters of the Confederacy, meeting in Union — Cathedral, and about to be preached to, unless you make a quick escape, by a person born and bred in the State of New York. I feel sure that General Jackson, if not General Lee would have found it difficult to imagine such an occasion. And though both spent much thought on how to reach this city, neither expected to be memorialized here in stained-glass.

But all this is as it should be. You and I here together give some evidence that the years of enmity are at an end; that the bitterness between northerner and southerner is over. And if it had ever occurred to Lee or Jackson that they might be glowing not only in the memory but in stained-glass they would surely have lacked that greatness we know they possessed; for noble men do not adequately see their own nobility.

So it is good to be here, and to give honor to these men who through the misfortune of their times were once considered regional heroes, but now are justly acclaimed by all as fellow-countrymen and worthy of great homage.

I come from a church that Robert Lee attended, and from a town where Stonewall Jackson walked. And by that fact perhaps I have some right to speak of these two men. And furthermore I have another right, since these men were not only residents of Lexington but Christians, and therefore fellow-travelers of mine. There is no chance that I can say any new thing, or throw any new light upon their stature. I can but repeat some things you already know but will benefit by remembering, or which by some regretful omission on your part you have not bothered to know though you are of the Confederate heritage.

There were never two men, so far as I know, so unlike each other, yet so close in understanding, in mutual confidence and trust. The one ungainly, queer, and down one side all military regulations. A man made fun of by cadets, stiff, graceless, and disreputably clothed, a twice-a Sunday church-goer without humor or wit. An unpopular teacher at V. M. I., showing no sign of greatness to a peacetime people. Once, called in to see the superintendent of the Institute, Jackson was told to sit down and wait for a few moments while the superintendent went outside to attend to some matter. Jackson sat. The superintendent became engrossed and forgot the officer waiting in his office until very late that night. The next morning Jackson was still sitting in the office where the superintendent had left him. He had received no orders to change position.

Jackson's Genius

Short of conflict, Jackson well might have lived his life a thorough, uninspired, eccentric teacher of philosophy and artillery tactics. Yet in the surge and thrust of battle his eccentricities turn into virtues. His stubborn, literal thoroughness becomes the foundation of a disciplined army; his narrow goals still narrower and, for the occasion, right — the pursuit of victory. In peace socially uncommunicative — in war a man who kept his counsel and the secret of his military plan. And all his ambitious devotion to his profession, his stern desire to do the will of God, grow with the start of conflict into a fanatic and hard-fisted energy which spares neither friend, nor foe, nor self, and issues in the order . . . "press on . . . press on . . . close up the ranks."

And to this somewhat logical development from peace to war something new emerges in the man perhaps only a few had foreseen: — the shrewd, imaginative grasp of strategic and tactical possibilites that were turned into achievement, before his opponents found

their wits. The prosaic, eccentric professor turns out to be the "desert fox" of the nineteenth century. The Jackson, not only of the stone-wall stubbornness, but of the swift, "foot-cavalry" marches, daring attacks, surprise maneuver against armies twice, three times the size of his,

And with this military competence that curious strain of poetry, that as Stephen Benet said "made him quote Mercutio in staff instructions

Love lancet windows, the color of passion flowers,
Mexican sun, and all fierce, taut-looking,
fine creatures . . ."

The poetry that flashes out in those serene and faithful words of the dying warrior, "Let us cross the river, and rest in the shade of the trees."

This was a great man, but believable, with temper and weakness, and a bigoted brain . . . an Old Testament character, with narrow Presbyterian rectitude who knew war, and believed in God; and sent his contribution to a Negro Sunday School the morning after Manassas; of whom the ancient psalmist might have spoken: "I have pursued mine enemies and overtaken them; neither did I return till they were consumed."

General Lee

But that other man, that greater one is, like the noblest men, hidden in part from scrutiny. The man of whom Jackson said, "General Lee is a phenomenon. He is the only man I would follow blindfold."

It is not easy to unfreeze the statue; to quote Mr. Benet again,

"to humanize that solitary gentleness and strength
Hidden behind the deadly oratory
Of twenty-thousand Lee Memorial days."

It is possible of course, seeing his many virtues, to charge him with the greatest failing of all: to say in the great decision of his life he was wrong. To say he lacked the one great quality of prophecy to understand the scope of things; to read the signs of the times aright. He has been criticized for failing to see the national need, the shape of things to come, so strong was his love of family and State and place. Yet in spite of criticism, Lee remains not only the greatest military figure of his century, but one of the tragic and compelling figures of history. Lee was caught in the pincers of an historical situation. It is not hard to see the tragedy in his decision, nor to wonder at his allegiance. This was a time when the State was more a man's country than the nation; when a man most frequently lived and loved and died within one blessed plot of ground, and through several generations

achieved a sense of freedom and loyalty not so common in our time. Though it may be possible to question his judgment, no one could question his purposes and motives.

And there is tragedy in that, believing secession was wrong, he walked with the secessionists; and believing no Christian land could long tolerate slavery, he fought for slavery rather than fight against his State, his family, his people, and his place. In this impossible decision between two evils, he chose, and did not lose integrity or fall apart. And all his charm and talent and tranquility became the center of the southern hope and resolution.

There seem to be no human virtues he did not in some measure possess: patience, courage, kindness, compassion, justice, an unwavering faith in God, an unswerving loyalty to duty. His life was already distinguished by these virtues before the war laid upon him its tremendous burden. In war he was idolized by his men as much or more than any chief who ever lived; respected by his generals and his opponents. And in defeat he was as graceful and unembittered as he was humble in victory. Yet behind all these quiet, modest, God-fearing virtues there was in him a daring bugle sound; a swift-leaping, reckless fire that quite belies the well-proportioned marble calm and gentleness. You might think, looking at his picture, he would be a good, stubborn, dogged general in defense; you'd hardly guess he would be one who took such hair-breadth chances to assault the enemy he called, without hatred, "those people over there." He had some military shortcomings; he was too patient with his commanders; he allowed delays Jackson would not have tolerated. Allen Tate has said,

"Jackson alone, as a soldier, was Lee and Longstreet combined; Longstreet alone was—Longstreet; Lee alone, as a soldier and as a man was almost God. That is why Lee should have left the whole army to Jackson. For Lee the soldier was always something more than that. God-like omniscience, being what it is, puts limits upon its own powers"

In the strategy of battle they thought and saw alike, and some clear, similar flame burned in them both. But when one has said all he can of Lee, and listed all his virtue, he remains hidden from our sight; and something is withheld. "He remains /Beyond our stagecraft reticent as ice,/ Reticent as the fire within the stone." I'm always wanting something, he once said, He never told us what. "He wanted something," so

(Continued on page 31)

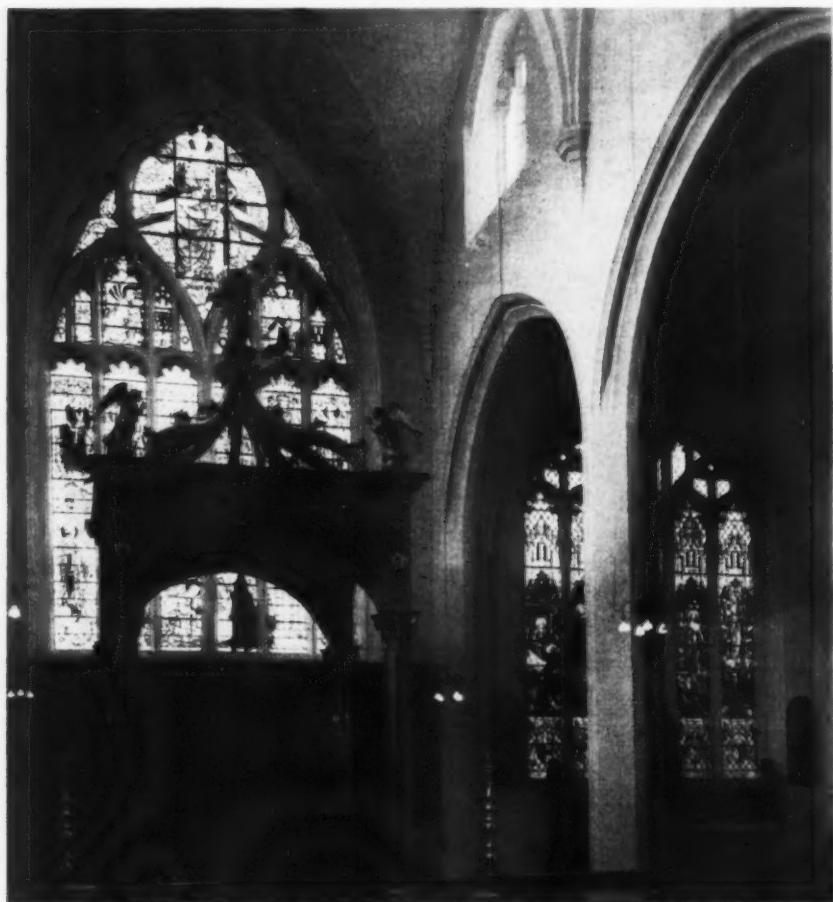
St. Andrew's Cathedral in Aberdeen, Scotland, Has Ancient Ties With the Church in America

By FRANKLYN MORRIS

THE Protestant Episcopal Church in the United States owes a great debt to the Episcopal Church in Scotland, and in fact, might possibly not exist today but for the actions of some Scottish bishops. The

Episcopal Church in Scotland has had a stormy history, for the Reformation in Scotland took a somewhat different and more radical course than that which it pursued in England. The Calvinistic doctrines of continental re-

formers were accepted in Scotland by the nobility. And it was William of Orange who, after ascending the throne of England, decided that Scotland was to be Presbyterian. In spite of this decision, the deposing of the Episcopal clergy was rather a slow process and many years were required for the establishment of the reformed church. After 1748, however, every priest in Scottish orders, no matter what oath of loyalty he took, was a criminal offender if he conducted worship for more than four persons besides his family even in his own home. In this era many churches were burned down. It was an offense for a priest to administer the sacraments. In 1792 the laws were repealed, but by that time there were but two bishops and forty priests left in the whole of Scotland. Since that time the Episcopal Church in Scotland has grown considerably, however, and today



The chancel and high altar, St. Andrew's Cathedral, Aberdeen, Scotland.

there are seven dioceses with more than 300 clergymen and 50,000 communicants.

During these same stormy years other groups, devoted to this same church, but far across the seas, were finding it difficult, if not impossible, to maintain their ancient allegiances.

In 1782, at the close of the American Revolution, the fortunes of the Episcopal Church in America seemed almost beyond remedy or hope. Up to that time the whole continent of North America was regarded as part of the Diocese of London, yet no Bishop of London had ever visited the scattered flocks, no one had ever been confirmed, no ordination had ever been held. For a whole century, appeal after appeal from American church people for bishops had been refused. The Church of England never dreamed of fully organised daughter churches beyond the British Isles. And now that the break with England was complete it seemed that the end had come. It was then that the clergy of Connecticut led a forlorn hope. They met on Lady Day, 1783, and elected Samuel Seabury, an American citizen, to be their bishop. They sent him with their testimonials and their petition to the Archbishop of Canterbury for due consecration. For sixteen months Samuel Seabury hammered at the door of the Church of England in vain. How could there be a bishop consecrated in England who did not take the oath of obedience to King George III? How could there be a bishop who did not receive his appointment from the state? The Erastian dignitaries were kind and courteous, but the door of consecration remained barred and bolted, and the petition was refused.

But Seabury's journey was not altogether in vain. He was invited to turn his steps to Scotland and he came to Aberdeen. There in the old St. Andrew's Chapel, the upper floor of Bishop John Skinner's house in Longacre, on Sunday, November 14, 1784, Samuel Seabury received, "a free, valid and purely ecclesiastical episcopate" at the hands of Robert Kilgour, Bishop of Aberdeen and Primus; John Skinner, Coadjutor Bishop of Aberdeen; and Arthur Petrie, Bishop of Moray. He returned to Connecticut to become the first Bishop of the American Episcopal Church and the whole vast expansion of the American Church dates from that historic consecration.

The American Church has ever been mindful of the debt she owes to Aberdeen. On the occasion of the centenary in 1884 numbers of American bishops came to Aberdeen and notable services were held. The window in the Suther Chapel and the memorial chalice and



The Seabury Chalice and other plate, St. Andrew's Cathedral.

paten bear witness to their gratitude. It had, however, been long felt in America that some outstanding memorial should be erected and it was finally decided that it should take the form of the enlargement and adornment of the present cathedral. Between 1935 and 1943 the cathedral was transformed by the decoration of the nave, the building of a new sanctuary, and the extension of the south aisle to form a new chapel. The cost of the work was generously borne by American churchmen and the beautiful interior of the cathedral is indeed a worthy memorial of the great bishop and his consecration in Aberdeen.

St. Andrew's Past and Present

In 1776 the Rev. John Skinner, later Bishop of Aberdeen, built a house in Longacre, using the ground floor as his house and the upper storey as the church. In this building the consecration of Samuel Seabury as first Bishop of America took place. The house no longer stands, but a tablet in the wall of Marischal College marks the site. In 1795 a new building was erected in Longacre but soon proved too small for the growing congregation, and the present church in King Street was begun in 1816. The architect was Archibald Simpson, a native of Aberdeen, who designed many of the finest buildings in the city. In 1880 the original small apse was replaced by a chancel and in 1910 the galleries were removed. The enlargement and decoration of the cathedral, 1935-1943, involved the replacement of the flat aisle ceilings of the nave by vaulted ceilings which were made the field of two heraldic schemes of arabesques; the extension of the south aisle eastwards; the raising of the chancel roof and its decoration; and the building of a new sanctuary with its high altar under a ciborium of burnished gold. The architect was Sir

The Cathedral Age

Ninian Comper, and the completed memorial was dedicated on June 28, 1948, by the Bishop of Aberdeen, in the presence of seven American bishops.



The north aisle, St. Andrew's Cathedral, showing the American shields which ornament the vaulted ceiling.

The north aisle ceiling contains forty-eight shields within arabesques of burnished gold emblematic of the States of the Union. It to be noted that the seals of the states are turned somewhat into coats of arms in this treatment, perhaps to be expected in "the old world." The south aisle ceiling, interestingly enough, is decorated with the arms of forty-eight Episcopal families of the northeast of Scotland. At the west end of the south aisle is a life size statue of Bishop John Skinner by Flaxham. As a boy of nine years he had shared his father's imprisonment for a breach of the penal laws. He became incumbent of St. Andrew's in 1774 and played the chief part both in the consecration of Bishop Seabury and in obtaining the repeal of the penal laws governing Episcopal clergy in 1792. He died in 1816 when the present cathedral was about to be built. A war memorial

triptych surmounts the altar in this aisle. In the south aisle is the lovely little Lady Chapel, beneath the forty-eight state emblems.

The Chancel

The remodeled chancel is lofty and light, with a large window behind the altar, which has no reredos other than the screen which is below the window. The chief feature in this part of the cathedral is the magnificent ciborium which covers the altar, surmounted by a crown, which owes its inspiration to the crown of King's College, Old Aberdeen, and which supports a figure of the Risen Christ. The choir stalls have been rebuilt to give seats for the provost of the cathedral, the bishop of the diocese, and six canons. These stalls are named after saints connected in some way with the diocese.

The ceiling holds at present but the three central bosses. The easternmost depicts achievements of King George VI; the central that of his queen, Elizabeth; and the western that of Bishop Deane, the diocesan during the years when the memorial was conceived and executed, thus dating the work.

The high altar conforms to the purest liturgical tradition. It enshrines the relics of St. Victorinus and St. Vitalis, martyrs under Diocletian. It stands beneath a blue-spangled vault on which are painted the evangelists and the four Latin doctors associated with them. Between these are four gold seraphs with peacock's eyes on their wings. From a wreath of fruit and flowers encircling the Holy Dove is suspended the tabernacle containing the Holy Sacrament. Its veil of drawn and knotted linen is a copy of the only medieval veil which has survived.

The adoption of the ciborium as a covering for the altar goes back at least to the fourth century and a little later there is evidence of Reservation in the suspended tabernacle. In the words of the architect, "Nothing has ever so combined magnificence with simplicity, nothing so separates the altar from everything else in the building and gives it such prominence that we see at once that it was to contain this that the church was built." The arabesques on the pilasters exhibit the symbolism of corn and grape, dove and eagle, dolphin and cockatrice. The dolphin, which figures conspicuously in the whole design, is a symbol of our Lord, for the Greek word for fish spells the first letters of the title "Jesus Christ, the Son of God the Saviour."

The design of the east window comes within the general plan of what it called a Tree of Jesse window, but its theme is given by the inscription on the frieze of the

(Continued on page 37)

Authority on American Music Reviews Dr. Ellinwood's Book

The History of American Church Music.

By Leonard Ellinwood. New York: Morehouse-Gorham Company, 1953. Reviewed by Allen P. Britton.

Despite the interest in musicology increasingly evident in the United States during the past quarter century, relatively little attention has been given to our own musical development. American scholars have followed the lead of their European teachers and have concerned themselves largely with European music, particularly that of the Middle Ages and of the Renaissance. Certainly no one can complain of this fact, for the music is eminently worthy of study, and, for that matter, as much ours as anyone's. Nevertheless, it is an occasion for rejoicing when one of our leading musical scholars writes a book about American music. The fact indicates a growing musical maturity here, one which can survey our musical past without supercilious frivolity on the one hand nor chauvinistic bias on the other.

Dr. Ellinwood has written a delightful book on all accounts. *The History of American Church Music* will delight the scholar for providing a basic framework for future research, and it will certainly delight the general reader interested in knowing something of how music developed here. The author is exceptionally well qualified for the task undertaken—an additional occasion for satisfaction on everyone's part. He has succeeded most admirably in accomplishing what is perhaps the most difficult job a scholar can attempt, that of writing a book which will be of equal benefit and interest to scholars and laymen alike. The numerous illustrations are particularly well chosen and beautifully reproduced.

Except for the first chapter, which describes the arrival of the Spanish *conquistadores* and their strenuous and successful efforts to teach music to the Indian populations, *The History of American Church Music* concerns itself exclusively with music in the United States. Readers who are unfamiliar with the struggles to improve church music of eighteenth century ministers and singing-school teachers will enjoy Ellinwood's brief résumé of their triumphs and tragedies, and perhaps be comforted to learn that our forefathers, like ourselves,

could not always agree on what music should be considered proper for divine services. For example, the *New England Courant* reported on February 10, 1724, that twenty persons in South Braintree, Massachusetts, had "publickly declar'd for the Church of England" rather than conform to the new methods of singing introduced by the reformers.

Ellinwood has wisely devoted most of his book to a consideration of the actual music performed in our churches, since the subject of hymnody has been well treated by other writers. This reviewer is particularly grateful for the respectful treatment given our first school of native composers, a sizable group of New England singing-school teachers who flourished briefly from about 1770 to about 1800, when an influx of well trained English and Continental musicians usurped their places in our most important churches. The first part of the three parts into which the work is organized ends with a detailed account of the first organs and bells used in American churches.

Part two is devoted to the developments of the period 1820-1920. Of particular interest are the chapters dealing with the quartet choirs so popular until fairly recent times, happily now almost extinct, and the influence of the Oxford Movement in improving the devotional character of musical services, not only in Episcopal churches, but to an interesting extent in others as well, notably Methodist, Congregational, and Presbyterian.

Part three deals critically with the contemporary scene, and no one is better qualified to express intelligent opinions in this regard than Dr. Ellinwood. In general, he finds music in a satisfactory state, at least insofar as present day church musical activities may be compared with those of the past. Much has been accomplished in restoring congregational participation to the musical portions of our services, and this continuing endeavour seems to be true of Roman Catholic churches as well as of others.

In this broad survey, Dr. Ellinwood has been forced to omit much that is important, but he has included nothing unimportant. Altogether, he has done American church music a service for which those who have its interests at heart will always be grateful.

Nidarosdom, Royal Cathedral of the Norwegians

By

THE REV. SANFORD LINDSEY

LAST fall the Rt. Rev. Arne Fjellbu, bishop of the Diocese of Trondelag, Norway, entertained visiting prelates and dignitaries from many countries of the world in a celebration of the 800th anniversary of the founding of the Archdiocese of Nidaros. The ancient Nidarosdom was the scene of the celebration as it has been the setting for much of the history of that sturdy little democracy in the north of Europe.

By any approach the visitor may take to the old town of Trondheim the tall spire of the Nidarosdom dominates the city. From the long and lovely Trondheimford, which is the water approach, or from the windows of the train winding down the mountains, the old cathedral stands above the wooden buildings of the city like a guardian angel. The Nidarosdom is one building which is inextricably bound up with the history of the Norwegian nation. Few events of importance in the life of this vigorous Viking country may compare with the death of King Olav Haraldsson in the Battle of Stiklestad on 29 July 1039.

As *Rex Perpetuus Norvegiae*, Olav became the nation's great and beloved martyr, saint, and king, whose glory it was to have united the kingdom and Christianised it as well. His fame spread throughout the whole of northern Europe and it was not long before pilgrims were making their way to his grave in such numbers as to cause the king's Bishop Grimkell to have the relics moved to nearby Saint Clemen's Church. There the stream of pilgrims and quantity of gifts and offerings grew even larger as miraculous cures were claimed for the healing waters which came from the spring welling from the spot where the saint was buried.

Such was the popularity of the shrine that King Olav Kyrre ordered a stone building erected to house the shrine as well as the holy well. The magnificent shrine containing the body of Saint Olav was incorporated into the high altar and was richly carved and overlaid with silver. As the devotion of the people increased the fame of the church became occasion for a visit from the English-born legate, Cardinal Nicolaus Breakespeare

(later Pope Hadrian IV). It was then that the archiepiscopal see of Nidaros was established, and the little town received the honor of a ranking archbishopric; and the real work of building the beautiful cathedral began.

Building Begun

Archbishop Eystein Erlendson began work on the building during the first year of his archiepiscopate. His first project was the building of the superb little edifice on the north side of the choir called the "Skrudhuset" or vestry. This lovely small building is in a marked chapel form with an inner transept and was doubtless so constructed with an eye to using it for divine services during the extensive construction planned for the cathedral. The chapel was later dedicated as the "Lady Chapel" and used as a chapter house, although it does not in any way resemble the English chapterhouse style.

The Archbishop, whose vigorous program of building the cathedral did not prevent his equally vigorous participation in political activities, took sides against the king and was exiled to England for a time. During his exile the Archbishop spent some time at Bury-St. Edmunds, as well as at the Cistercian Abbey at Fountains and went for a while to Lincoln where the bishopric was vacant at the time. The influence of these English churches upon the Archbishop is plainly seen in the construction at the Nidarosdom which he immediately renewed upon his reconciliation and return to Trondheim.

The famous octagonal sanctuary of the Nidarosdom which Eystein immediately began is a remarkable feat of architecture, as well as a rich expression of the mason's and sculptor's craft. The master mason had the trying problem of building the new sanctuary while keeping as much as possible of the old church intact. He built the outer walls of the octagon toward the corner turrets of the older choir, with the result that the passage between the two became extremely narrow. The ancient well of Saint Olav was barely included in the outermost edge of the southeast corner of the octagon. As the work came to completion, the high altar, with the

shrine of Saint Olav, occupied the center of the octagon and the ambulatory created by the outer walls of the sanctuary and the octagon walls permitted the pilgrims to walk entirely around the shrine, stopping at the well of Saint Olav in the southeast corner.

The ambulatory shows some of the most beautiful stone carving of the whole cathedral. The variety of detail and technique indicate that the archbishop sent his masons to the centers of European ecclesiastical art to learn the devices used in the beautifying of the great

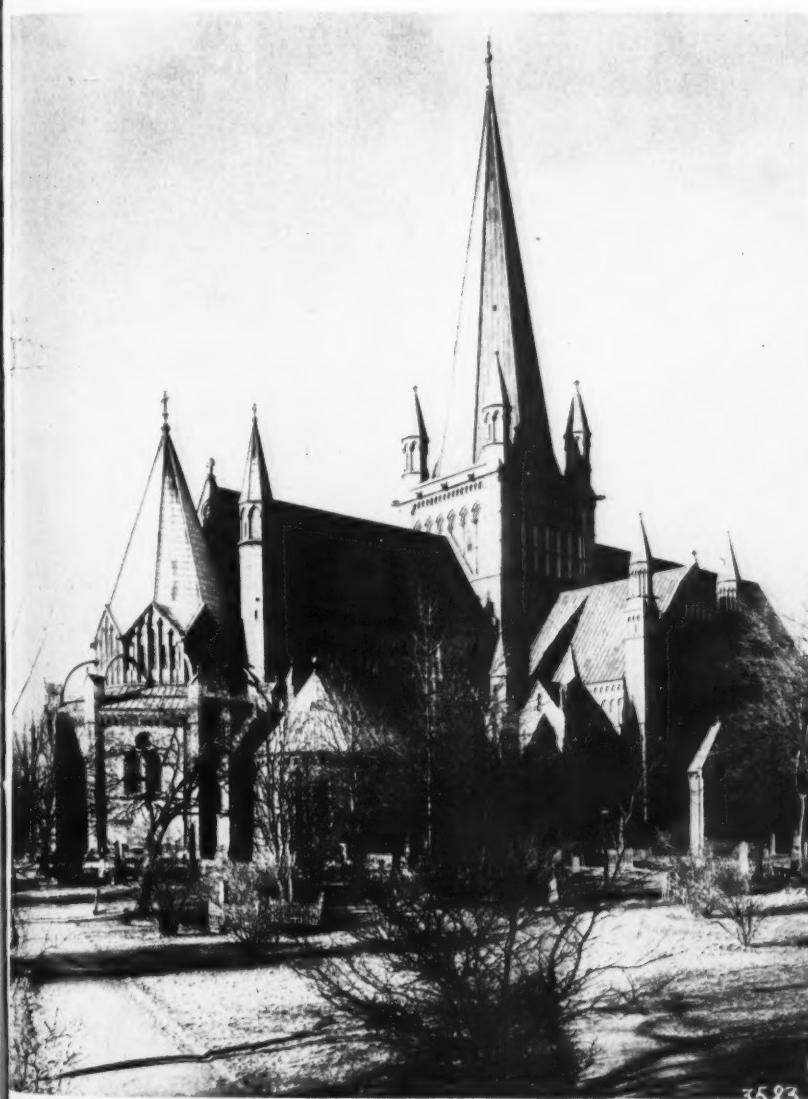
churches of the continent.

The choir seems to have been completed along with the rebuilding of the central tower about 1240. The tower, with its Norman piers resting upon the foundation of King Olav Kyrre's Church, was raised six feet and the pointed arches replaced with semi-circular arches. The similarity of the Gothic nave of Nidarosdom to the Angel Choir of Lincoln Cathedral is most striking, and, as we noted, may have been the result of Archbishop Eystein's studies of Lincoln during his exile there. The chief difference lies in the fact that the angel bas-reliefs are placed in the triforiums at Lincoln, while they appear between the arcades of the Nidarosdom.

Restoration Needed

The Cathedral must have presented a magnificent sight to the weary pilgrims after their long and arduous travels through the mountains and fiords of northern Norway. It remained an architectural gem of northern Europe until the vicissitudes of time came upon it in the form of invading Danes and Swedes who plundered and pillaged it of many of its treasures. The heat of the Reformation completed the ruin and by 1850 the venerable pile was a partial ruin with its nave roofless and crumbling and the remaining sections disfigured by makeshift brick-work designed to prevent complete collapse. Even the relics of Saint Olav, after being carried away by the invaders and recovered, were buried in an unknown grave because the worship of saints was not popular with the reformers.

In 1869, however, Norwegians awakened to the great architectural treasure



Nidarosdom Cathedral as it appears from the Munksgaten looking toward the north transept.

The Cathedral Age

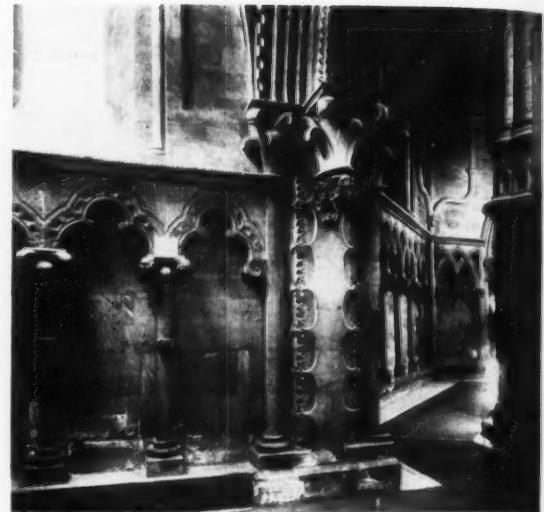
which was still visible even in the decayed and mutilated structure standing at the head of Trondheim's Munkegaten. Under the leadership of Architect Christian Christie, a remarkable job of research and restoration was begun. During his lifetime of work on the Nidarosdom Christie managed to recover enough basic material to reconstruct the plan for the whole cathedral, and since that date the work has proceeded steadily.

Now, visitors are treated to one of the most beautiful of Europe's cathedrals again resplendent in its ancient glories. Although much has been completely reconstructed, the main parts of the cathedral remain to be seen. One approaches this imposing building from the stately Munkegaten street, a broad, tree-lined thoroughfare running from the river's edge to the entrance of the north transept of the cathedral. Along this handsome street one sees the many wooden buildings typical of Trondheim and chief among them is the classical facade of the Stiftsgarden, royal residence, and the largest wooden building in Norway. En route to the cathedral the visitor passes the market place, with its memorial column to Olav Tryggvason and comes presently to the north transept of the cathedral.

The north transept is a part of the ancient church and is almost unchanged, as the Roman arch with its zig-zag carving indicates. Above the porch, giving light



Looking through the nave, across the crossing, toward the high altar and Olav's Shrine, Nidarosdom. A bit of the central tower is visible above the crossing.



The north entrance to the octagonal ambulatory, showing detail of both walls. The Shrine of St. Olav, with the high altar above it, is at the right. The other end of the ambulatory, which permits pilgrims to go completely around the shrine, contains St. Olav's well, in which there is still water.

to the tiny "Michaelskapel" of later construction, a small window has the unique distinction of having shutters painted with angels still visible in spite of their age. Upon entering this transept one comes first upon the chapter house, or more properly, the "Skrudshuset," which is Roman on the exterior. The interior shows the effective use of the early builders of the fine "kleber" or greenstone. It is regrettable that some restoration has been done with less pleasing sandstone.

A lovely little passage leads from the "Skrudshuset" into the ambulatory of the octagonal sanctuary. The octagon is flanked by three small chapels and is decorated with a lavish wealth of graceful details. Braided gothic arches rest upon corbels carved to represent a variety of human heads alternating with delicate and intricate leaf carvings. The humorous touch of the medieval churchmen is everywhere in the forms of grotesques in capitals. Continuing around the ambulatory surrounding the high altar, one reaches the elegant "Bishop's Entrance." This is undoubtedly the finest porch in the cathedral with its triple-columned entrance bearing the coat of arms of Archbishop Valkendorf (1522), and framing the slender oak door with its exquisite wrought iron work.

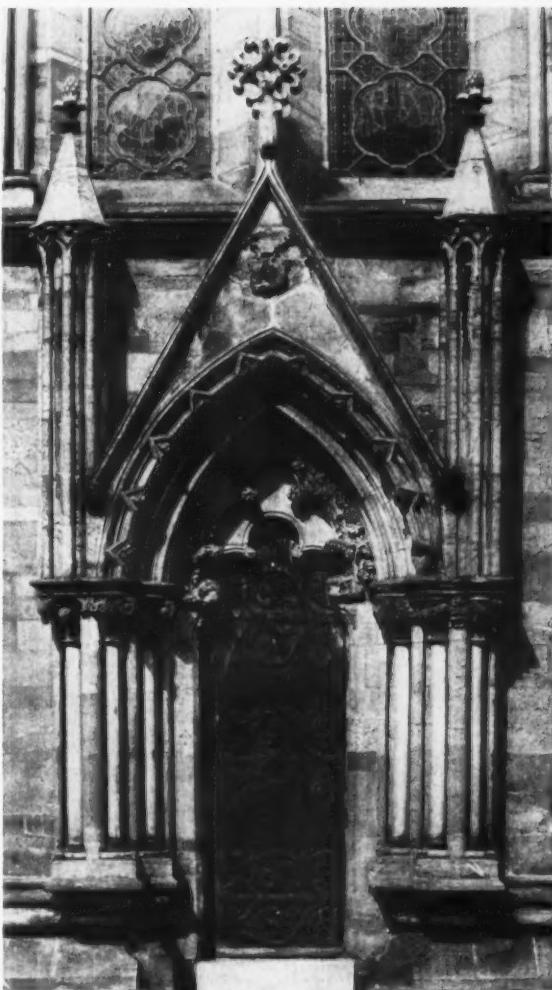
The great choir into which one emerges from the tour of the octagonal ambulatory shows the perplexing problem of the master mason working to build a greater

church around the remains of the old building. The ground plan of the choir shows the north wall veering out of line considerably and this may contribute to the fact that the center of the octagonal sanctuary does not coincide with the longitudinal axis of the choir. But the effect is not unpleasant because the great variety and richness of the stonework decoration keeps the eye and mind marvelling upon the dexterity and inspiration of the masons and sculptors.

The windows of the choir are tripartite and the cornice is carried by an arched frieze rising from corbels of intricately carved leaf designs. The south side of the choir is marked by the brilliantly proportioned south porch called the "archbishop's entrance" and sometimes erroneously referred to as the "king's entrance." This noble entrance is lavishly embellished with a skillful and intricate sculpture of Adam and Eve, their temptation and expulsion from Paradise, and a majestic statue of the Virgin and Child crowns the slender partition column of the porch.

Outside the nave the projecting buttresses receive the thrust of the great interior arches which seems to be reflected in the posturings and grimacings of the myriad of gargoyles and grotesque figures as well of animals as of humans. The whole length of the nave from the outside is a study in symmetry and sculptured stone creatures. The present spire, rising from the central tower, is copper sheathed, and will be replaced by the permanent square tower as one of the last projects of the reconstruction.

A report of the Nidarosdom cannot be completed without mentioning the great west front. This truly imposing facade, when the restoration is completed, will rival that of Lichfield. The facade has been restored according to the original structure and based upon the remains found and reconstructed by Architect Christie. It is an ornate and intricate pattern of canopied niches in three tiers across the facade of the entire west front. The central motif is that of Christ. Above the central portal the splendid Crucifixion group by Rasmussen leads the eye upwards to the great rose window. The gable above the rose window has an imposing interpretation of the Second Coming of Christ in judgment worked in stone with a degree of motion and warmth rivalling the tympanum of Chartres. High above in the gable of the nave above the parapet, the Christ in glory, surrounded by the angelic throng will complete the rising movement of this monument to the Christian faith. The sculptured canopies contain the statues of prophets, apostles, and saints in an orderly succession.



"The Bishop's Entrance," Nidarosdom, showing Archbishop Valkendorf's coat of arms.

The first tier contains the twelve apostles plus six of the first great saints who fought the battles for the Christian faith and doctrine in western and northern Europe. The second tier represents the ancestors of Christ.

The 800th anniversary celebration was another in the succession of great events the old Nidarosdom has witnessed through the centuries of its existence. Nine kings of Norway lie buried within its environs and seven kings have been crowned in its glorious surroundings. It is undoubtedly one of the architectural gems of Europe and well worth the effort of any traveler who would see and enjoy what men have builded for God's glory.

Churches Preservation Trust

For the autumn issue of *THE CATHEDRAL AGE* Stephen P. Dorsey, Cathedral Chapter member, combined his talents as historian, photographer, and author to produce the thought-provoking article intitled, "The Problem of Our Historic Churches." In it he referred to Great Britain's large number of deteriorating church buildings, comparing the problem there with the smaller but no less vital one developing in our own country, particularly along the eastern seaboard where many of this country's finest ancient church buildings stand neglected.

Mr. Dorsey pointed out that in America we shall have to undertake to establish private funds for the preservation and restoration of our historic churches, noting that in England some state or national funds are available for this purpose. The magnitude of Britain's problem, however, as Mr. Dorsey stated, makes available moneys entirely inadequate. Corroborating this opinion is an announcement made early in the year concerning the problem of maintaining in good condition the many thousands of historic British churches, and the formation of a group to be known as the Historic Churches Preservation Trust which will supervise and financially assist

According to this announcement it is estimated that around \$700,000 is needed to effect essential repairs to York Minster; that some \$280,000 is needed for St. David's Cathedral in South Wales and roughly the same amount by Gloucester Cathedral; and that Westminster Cathedral is seeking some \$3,000,000 for essential repairs to the fabric.

For the parish churches the position is proportionately worse, as most of them lack the means to attract public attention. In a speech delivered recently by Ivan Bulmer-Thomas, executive chairman of the new Preservation Trust, he estimated that nearly twelve million dollars will be needed if large numbers of the loveliest churches in England are not to be lost forever. That amount, he declared, is what the repairs will cost over and above what the parishes themselves can provide.

"Many of these ancient parishes," Mr. Bulmer-Thomas continued, "are in the depths of the country. Although other countries, especially France, might be prepared to match cathedrals and abbeys against ours,

it is universally agreed that the English churches are unique. There is certainly no country in the world with so many of them.

"Let us consider their age. About three hundred of them were built before the Norman set foot in England. A few have been worshipped in continuously for 1,200 years. Our Saxon forefathers gathered within the self-same walls before any king sat on the throne of England, long before there was a Parliament.

"Until 1949, owing to the demands of the war and the postwar years, licenses could be granted only for the most urgent construction and repair work, and even if licenses could be obtained, labor and materials often could not. The result is not simply that we have to catch up with a ten year accumulation of repairs. The damage to a building increases with every year that repair has to be postponed. The German Air Force reduced many of our finest town churches to ruins. The damage the Nazis did to all our churches by the enforced postponement of repairs is less spectacular, but no less serious.

"At present the Parochial Church Council of every parish remains responsible for keeping the parish church in good repair. In thousands of cases, however, their utmost efforts will not suffice, and it is for the purpose of helping such cases that the Historic Churches Preservation Trust has been formed.

"In making grants for restoration we are trying to insure that all work done conforms to the highest standards. In the past many acts of vandalism have been committed in the name of restoration. Quite apart from questions of good taste, there is a danger, when money is short, to rely on substitutes instead of the real thing —on asphalt roofs instead of lead or copper, on synthetic stone instead of blocks from the quarry.

"Nearly always in such cases the cheaper course turns out to be the more expensive in a few years. There is also the opposite danger of cutting out material which an expert could save.

"We have tackled the problem by dividing the country into eleven regions, and in each one we have set up an advisory panel of specialist architects. Before we make a grant we submit the plan to our regional panel, and as a result we are in a position to offer guidance about methods and materials.

"It is not enough merely to put our churches back into good repair. They must be kept in good repair, and regular inspection by a competent architect is the key to good maintenance. For this purpose a measure has been introduced into the Church Assembly (governing body of the Church of England) to insure that all churches are inspected by an architect at least every five years."

The Garrett Window

EARLY this Fall a most unusual and exciting window was installed, the gift of The Honorable George A. Garrett in memory of his daughter, Margot Garrett de Zuberbuhler. The window is in the west wall of the new South Transept and is perhaps the only example in the United States of the work of Miss Evie Hone, the contemporary Irish artist. By a great many Miss Hone is thought to be the outstanding maker of windows in the British Isles today. Handicapped as result of infantile paralysis, she took up her art rather late in life. She is noted for a rich deep-colored style somewhat reminiscent of the Byzantine although, at the same time quite modern in feeling, possibly showing the influence of such painters as Rouault. The Washington Cathedral window reflects this feeling, both in its rich-toned hues and in the strikingly original drawing of the figures.

The iconography of Miss Hone's window was chosen to portray the healing grace of Christ whose victorious conquest of suffering dispels the tragedy of the untimely death of Mr. Garrett's daughter. Margot Garrett, born in August, 1918, had attended the Potomac School in Washington and then been educated at North Forland Lodge, St. Peter's in Thanet, Kent, England. Both at the latter school and at Miss May's school in Florence, Italy, which she later attended, she had roomed with the present Queen of Greece. She was known and loved by all for her constantly cheery and bright disposition and for the unusual talent she showed, both with the pen and on the drawing board. In 1938 she married Luis de Zuberbuhler and settled in Buenos Aires in his native Argentina. It was in her adopted country that on June 16, 1942 she was suddenly killed in an airplane accident.

The memorial window shows in the left lancet the story of the raising of Jairus's daughter (Mark 5:22-24; 35-43). Of the three scenes, the uppermost one shows Jairus pleading with Christ to come to his house. In the center we see our Lord making the maiden well, and at the bottom she is alive again, praising God. The right lancet depicts in the center the woman who touched

the hem of Jesus' garment and was cured (Mark 5:25-34) and in the lower portion Matthew's account of the healing of the two blind men (Matthew 20:29-34). At the top of the lancet is charmingly portrayed a village of Palestine. Crowning both lancets in the tracery lunette is a gracious angel playing the lyre in thankful faith for the wondrous power of Christ.

Altogether the Garrett window represents something quite different from anything else in the Cathedral.

Its vividness and simplicity are a fitting memorial to a cherished daughter and a unique addition to the Cathedral's treasure of glass.

F. B. S. Jr.



Spelser Photo

The Garrett Memorial Window has recently been installed in the south transept.

St. Alban's Church, Cathedral Neighbor, Observing Anniversary This Spring

BY JEAN SPEISER

ST. ALBAN'S Parish Church was nearly forty-five years old when plans were first announced that it would henceforth share its beautiful location atop Mt. St. Alban with a great cathedral. Today, both parish church and cathedral have grown enormously, and St. Albans looks back over 100 years of service, not only to its neighbor, but to the Capital community at large.

It was one morning in spring two Sundays after Easter, on April 30, 1854, that St. Alban's held its first service of Holy Communion and morning prayer, and became the first church in Washington to open its doors to all in a day when rented pews were traditional. This departure from convention was characteristic of the independent spirit it has shown ever since.

Standing on the same hill with large cathedral, St. Alban's might have lost its identity. Instead, church and cathedral have grown together, ministering to one another in time of need, and pursuing the pleasant neighborly practices that good neighbors perform everywhere.

The history of St. Alban's Church, and indeed that of all its neighbors—the College of Preachers, the Cathedral and its schools—goes back to 1813, when Joseph Nourse, who came to Washington from London, purchased a farm including a tract of land which is now the Cathedral Close. He built a home there and named the land "Mount Alban," because its sloping hillsides reminded him of descriptions of the hill where St. Alban, Britain's first martyr, gave his life in 304 A.D. Furthermore, Joseph Nourse frequently expressed the wish that a church might stand someday on the serene hilltop he loved so well.

Before he saw his wish realized, Nourse died, and part of his farm was purchased for a boys' school. In it, chapel services were held from 1847 to 1853 and one of the communicants from her home nearby was Phoebe Nourse, Joseph Nourse's granddaughter. An invalid, she worked industriously at fine needlework during the days she was bedridden.

When she died in 1850, there was found among her personal belongings a box containing \$40 in gold that she had earned from her needlework, which she designated as "the beginning of a fund for a free church at St. Alban's."

Soon thereafter, title to half an acre of ground on the mount was secured in the name of St. Albans' Parish. In March, 1851, the Rev. Anthony Ten Broeck, who was the schools' headmaster, and his boys turned the first spadeful of frozen earth to prepare for the laying of St. Alban's foundation stone. Miss Phoebe's loving gift had increased to \$3,000, and a little wooden church with tower and bell rose in her memory within three years. It was consecrated May 24, 1855, free of debt.

Steadily the physical plant has grown, until finally the church buildings include a parish house and guildhall, the familiar lych gate, and a rectory. The original church still stands, though its appearance differs considerably from that of one hundred years ago because, in 1914, it was encased in stone as a memorial to Mrs. G. F. C. Bratenahl, wife of one of St. Alban's rectors.

In its early days, as today, St. Alban's was always a "family" church. Flowers for the altar came from nearby gardens. The wife of St. Alban's first rector, the Rev. Wentworth L. Childs, was the organist. The "choir," without vestments, was made up of the occupants of the front pews. During the first year there were thirteen baptisms and eight confirmations (in 1953 there were seventy-five baptisms and seventy-nine confirmations).

Years of Growth

Not long after, the shadow of Civil War fell upon the peaceful neighborhood and St. Alban's Parish, situated on the borderline between North and South, and counting among its congregation sympathizers with both, might have been torn asunder by conflicting loyalties. On the contrary, it became a haven in a distraught community, and its parishioners continued to worship to-

SPRING, 1954

gether in brotherly affection, welcoming also into their midst soldiers from nearby camps.

One of St. Alban's most regular attendants during her residence here was Mrs. Grover Cleveland, wife of the president. Cutting across the fields on foot one Sunday to reach the church, Mrs. Cleveland was spotted by a woman reporter who wrote that the First Lady wore "a grey checked silk dress and—as the morning was rather chilly—a close-fitting black jersey in whose button-hole was a red morning-glory she had picked from a vine as she came along." The church, she continued, was "neither fashionable nor pretentious," its congregation "plain, well-to-do people who lived in farm houses in the vicinity and had worshipped in the church ever since it was built."

"I think," said the rector, who was then the Rev. Neilson Falls, "that she has been very glad to find this quiet place to attend church, for she does not love notoriety or display, and among us she does not need to surround herself with dignity or reserve."

A thoughtful tribute to their relationship was received by St. Alban's from the Bishop of St. Alban's, England, who sent the rector a chestnut board from the roof of St. Alban's Cathedral. More than a thousand years old, the board was converted into the shelf of a Litany desk, and properly inscribed.

And so the church grew, and as its strength increased, it was called upon to contribute to a new member of the family, when Bishop Satterlee, first Bishop of Washington, wrote to the vestry of St. Alban's: "I have felt it my duty to the Diocese of Washington to transfer the Rev. Philip M. Rhinelander from St. Alban's to the Pro-Cathedral." Explaining that St. Alban's parish lay very close to his heart, and that he should "care for it as a church which I believe has a future before it," the Bishop went on to nominate the Rev. G. C. F. Bratenahl as Mr. Rhinelander's successor.

That the Bishop had

made a wise and thoughtful choice was borne out some years later when, after fourteen years' service to St. Alban's and a tour of duty with the General Missionary Council, Dr. Bratenahl became the first elected dean of Washington Cathedral (1915 to 1936).

Still another rector of St. Alban's served the Cathedral with distinction when the Rev. Charles T. Warner, installed in 1912, was elected to the Cathedral Chapter, its governing board.

But St. Alban's rendered its greatest service to the Cathedral over the years when its vestry, "in faith and firmness" rejected repeated commercial offers to move their church from the hilltop which had been hallowed ground for so long and thus preserved it for a posterity whose size and influence they could not have visualized fully,

In 1898, the gratefulness of the Cathedral was expressed in the naming of James B. Nourse, senior warden of St. Alban's, and a direct descendant of Joseph Nourse, to unveil the Peace Cross on the day of its dedication. Later that year, further recognition was made when the remains of Bishop Claggett, first bishop

(Continued on page 39)



The tower of St. Alban's Parish Church, at left behind the lychgate, is a familiar sight to visitors to its younger neighbor, Washington Cathedral.

Installation of Bay Progress Towards

THE READER M

A NEW stained glass window has been set in the west wall of the Baptistry. It is a gift to Washington Cathedral by Joseph Davies, in memory of his parents. The inscription at the bottom of the middle lancet reads, "In thanksgiving to God for the lives of Rahel O'Fon and Edward Davies." There has been skillfully worked into the design the coat of arms of the Diocese of St. David's in Wales, where Mr. Davies' parents originated, as well as the Welsh leek. This window was designed and made in the studios of Wilbur H. Burnham of Boston, who is now fabricating its mate to be set in the south wall.

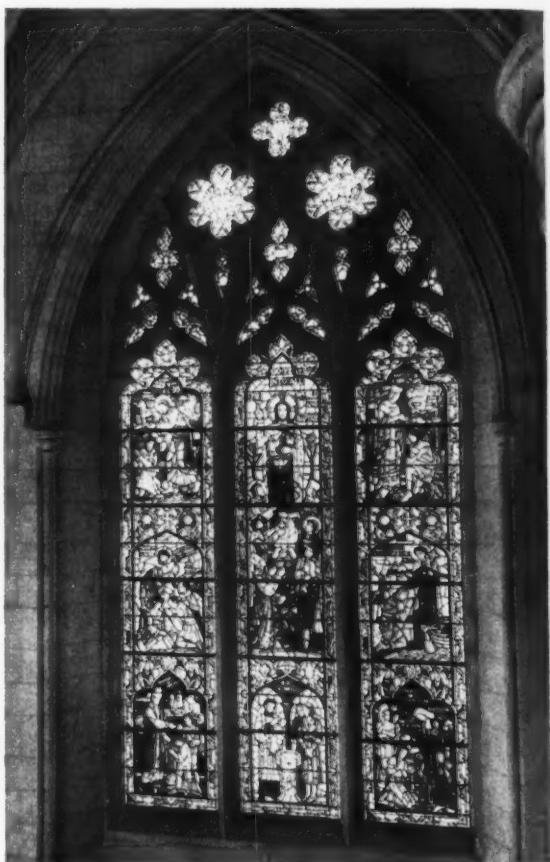
The theme of this window is naturally baptism. The large figure of Christ in the central panel is shown surrounded by a group of disciples and he is saying to them, "Go ye into all the world and baptize." At the bottom of this middle lancet and in the two side lancets seven medallions depict ways in which Christ's command has been carried out. The following incidents have been selected:

St. Philip is shown baptizing an Ethiopian eunuch, as recorded in the Book of Acts. Differences in race constitute no barriers to the spread of the gospel. The Ethiopian is kneeling at the bank of a river, while in the background his chariot with a conveniently arranged sunshade stands in waiting.

The next incident in point of time portrays the baptism of the Emperor Constantine. The costume of the officiant is that of the Eastern Orthodox Church of that day. Above Constantine's head, an inset of the Cross surrounded by the words "in hoc signo vinces" recalls the vision which was the turning point in his life.

St. Columba is depicted baptizing the Picts. A group of them have come to the seaside where the stern of a coracle helps supply a note of local color. A tonsured St. Columba is holding a characteristic Celtic Cross, and the armor and dress of the Picts, as well as their beehive huts in the background are all historically correct.

St. Francis Xavier is shown baptizing in Japan. The faces of those who are kneeling before him, as well as the background are unmistakable and characteristically Japanese. The command to go into all the world and



Spelser Photo

The Davies Memorial Window, recently installed in the Baptistry of Washington Cathedral, has for its central theme, "Go ye into all the world and baptize."

Baptism Window Marks the Completion of the Architectural Project

THE READING MONKS

baptize has been and is being dramatically fulfilled through foreign missions, but it is also fulfilled near at home, as the next panel suggests.

We see Thomas Mayhew, Jr., one of the earliest clergymen in New England, who, after five years of apparently fruitless effort, baptized Hiacoome, the first Narragansett Indian to embrace Christianity. Largely as a result of Mayhew's work, this tribe alone remained friendly during King Philips' War. Poetic license adds the feathers characteristic of the Indians of the plains to Hiacoome's companions.

In modern times Bishop Charles Henry Brent, the first missionary of the Episcopal Church in the Philippine Islands, is shown baptizing some of his flock. He is vested as a Bishop of the Episcopal Church and wears an elaborate mitre. In the background is shown the Cathedral of St. Mary and St. John in Manila, which was established and built under Bishop Brent's direction, but was virtually destroyed during World War II.

As the command to baptize is itself timeless, the final medallion is intended to be always contemporary to those viewing it. It represents a canon of Washington Cathedral holding in his arms a child whom he is baptizing from the Cathedral font, while the parents look on admiringly.

The particular episodes chosen include many different ages, spanning the time from the days of the original apostles to the present. They also come from many varieties of religious backgrounds: eastern and western, protestant and catholic. They depict many countries, many races: red, yellow, black, and white. We are shown various forms of rites of baptism; adults and children; all sorts and conditions of men from an emperor to a humble and unknown child of God.

The figures surrounding our Lord in the central panel, instead of being the traditional presentation of the original disciples, are clearly portraits of the seven officiants who have been portrayed in the individual medallions.

This emphasizes the fact that the great commandment to go and baptize was not so much binding upon a particular group in far off Palestine long ago as it is on all who profess and call themselves Christians. It is being obeyed as fully in every baptism performed in some chapel, church, or cathedral today as it was by the original group of disciples or by any who have carried the gospel to far off lands.

At the head of the window in the three tracered openings we see the hand of God, the paschal lamb and the dove, symbolic of Father, Son, and Holy Spirit in whose name baptism is and has been performed from the beginning. Easily identified also are traditional representations of the water and scallop shells of baptism. Two small angel heads suggest that the rite of baptism is not primarily an individual or private matter, but is something in the performance of which we are surrounded with a great cloud of witnesses, and which is of a concern and importance far beyond the immediate principals.

Especially when this window receives the light of the afternoon sun, it will serve to deepen the sense and meaning and importance to those who generation after generation come to the Cathedral font seeking baptism. Even for those who do not study the window carefully, there will still be a sense of beauty and richness of color. The colors most used are vivid blues and reds, but any large areas are subtly treated by combining small irregularly shaped pieces of glass of differing texture, so that from a distance the whole blends into an impression which, while entirely harmonious, is never monotonously uniform. Generally speaking, the background of the medallions is of lighter tone, thus skillfully framing the somewhat darker medallions which stand out by contrast. Good stained glass is always a thing of striking beauty in itself and also stands constantly bearing its witness to some aspect of the Christian faith. In both these respects the present window is a worthy representative of a great tradition.

The Ecumenical Movement

A Sermon Delivered in Washington Cathedral by the Rev. Theodore O. Wedel,
Canon and Warden of the College of Preachers

I take my text from a scene in the Gospel story of Christ in which he prophesies what will happen in the course of history after his departure. It is not a pretty picture. It speaks of wars, of nation rising against nation, of earthquakes and martyrdoms. But it ends with a great promise of courage and hope.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations. Men's hearts failing them for fear. . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:25,28)

God, the Lord of history, moves in mysterious ways. Viewed from the outside, our twentieth century thus far looks like a time of wars and of civilizations crumbling. If we look within, however, ours may be a century of miracles of peace. God's ways are not our ways. At the same time that weapons of mutual destruction are multiplying in the technological workshops of the world, weapons of peace and brotherliness are being forged in God's workshop quietly, behind the scenes. Our newspapers will tell us little about this secret divine activity, but it is there nevertheless. "There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations. . . And when those things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

There are, in truth, many signs in our time of a revival of religion round our fear-stricken globe. God may have known what he was doing in permitting tragedy to run its course for a time under his sovereign rule. In eras of peace and worldly prosperity it is easy for man to ignore God. "Glory to man in the highest, for he is the master of things" so sang the proud agnostics of the nineteenth century. But man's reign of pride and self-idolatry is nearing its end. Man is not God, and he is beginning to realize the fact. Man without God cannot solve the problems of human sin . . . of jealousy, envy and lust. Man without God cannot

conquer the final enemy of all human pride . . . death and man's end in the grave. Senators and Supreme Court justices, like their human brothers in the humblest walks of life, all are helpless before that awesome earthly doom.

World Wide Meeting

Among the many tokens of religious revival in our time, I am however, choosing only one for more extended comment this morning. This is the so-called Ecumenical Movement—the unification of the churches of the world. It is symbolized most clearly by the emergence within our generation of the World Council of Churches, now in its fifth year of existence since its founding at a great world-wide assembly in Amsterdam, Holland, in the year 1948. It was my privilege this past summer to participate, in Geneva, Switzerland, in a conference of representatives of the churches constituting the World Council whose duty it was to prepare for that Council's Second World Assembly, which is to meet a year from now in our own country, at Evanston, Illinois. This summer a hundred and more clergy and laymen and laywomen met for two weeks busy with this planning task. The session was a preview of the larger assembly of a thousand and more delegates and authorized visitors who will come to our shores from the far corners of the earth next August. The thrill of sharing in this brotherhood of Christians is vivid in memory and I trust I may be pardoned if I enlarge upon its meaning.

The word ecumenical, which has come to identify the movement toward unity of Christians round the world, may itself still be strange to some church people. It means world-wide, or universal, and is a synonym for the word "catholic" as this appears in the traditional creeds of Christendom and which Protestants as well as Roman Catholics recite. The Ecumenical Movement, accordingly, connotes the coming together of long separated churches for conference, mutual understanding, and

united witness to their still common faith in God and in Jesus Christ as Saviour and Lord. The movement began some forty years ago at a missionary conference in Edinburgh—one followed by a whole series of ecumenical meetings and culminating in the World Council itself. Not all the Christians of the world, alas, belong to it. Rome, for example, holds aloof, though with increasing friendly concern and expressions of good will. Yet, with a membership, as of today, of 161 Protestant, Anglican, and Eastern Orthodox communions, spread round the globe, and including scores of the so-called younger churches in missionary lands as well as the great church bodies in Europe and America, it is a majestic symbol of the basic unity in Christ of the people of God throughout our world. It is as yet far from being one united church. It is a council of still independent churches. But, for the first time since the Reformation, let alone the break between East and West six centuries earlier, members of the scattered flocks of Christians are meeting as brethren in a single household. It is not surprising that the World Council, fledgling though it be, is bringing hope to Christian people everywhere. The main theme chosen for discussion at next year's Assembly sounds this note of courage and advance. That theme is: "Christ, the Hope of the World."

To list all the signs of hope which the Ecumenical Movement can symbolize is not possible this morning. I limit myself to brief allusion to three such tokens of promised grace.

Growing Strength

The first is the fact that the churches in so-called missionary lands have, many of them, become mature. They meet with the older churches as equals. There are those who are even tempted to say that the missionary era of Christian history is ended. If this is interpreted to mean that these younger churches no longer need our help or that the whole world has heard the Gospel, the statement would be a grievous error. Yet those privileged to visit the Evanston Assembly next August will be moved to marvel at the sign of Christians coming from the farthest continents and islands, black, yellow, and brown, representing independent bodies of disciples of Christ, with their own liturgies, their own church art and architecture, no longer mere children of mission boards. Our world has, indeed, become One World—one in which Christians, though now a minority both at home and abroad, are proclaiming the Gospel in all corners of the globe. The younger churches so-called, in Asia or Africa, often exhibit a power of Christian witness that

can put the homelands to shame. Church unity, to cite one conspicuous example, is on the march in these once infant Christian blocks. "What," so they tell us of the older churches, "do your ancient quarrels with one another mean to us? We cannot afford ten rival church towers in every village or town. With us it still costs something to become a Christian. Do not, we beg you, place upon us the additional burden of perpetuating a hundred or more separate church traditions." Hearing words like these, we of the homelands are brought into judgment by our children in the faith. Realization of the scandal of disunity may lead to repentance and hasten reunion.

A second sign of hope which the Ecumenical Movement yields for our time consists in the voyage of rediscovery of the full meaning of the Gospel itself which it has stimulated throughout the Christian Church. Methodist, Episcopalian, Presbyterian, Eastern Orthodox Christians cannot sit down together to explore the will of God without asking soul-searching questions. Why are we what we are? What keeps us apart? Do we really know what it means to be a Christian? Have we yielded to religious illiteracy and taken our Christianity for granted, or watered it down to mere bourgeois respectability? Back we must go to our shared Bible. This at least we still have in common as our charter of unity in faith. Hence, all over the globe, wherever churches are confronted by the call to unity, there is a renewed searching the Scriptures. There is united prayer for the guidance of the Holy Spirit promised by Christ to his church. Theologians explore together the treasury of Christian witness through the ages, submitting long cherished prejudice or partial truth to one another's criticism.

Need for Arousal

All this wrestling with God's revelation in Bible and church history is as yet the concern of only a few. There is danger that ecumenical concern will become or remain a monopoly of specialists—ecumaniacs they are sometimes called. The Christian layman, as well as bishops and clergy, needs to become aroused to our religious illiteracy. And under God's guidance, Christian people everywhere may be led to a rediscovery of what it really means to be a Christian. Membership in a Christian church, in our homelands at least, has cost us very little. God may have disciplines in store for us to drive us to our knees and to opening our Bibles once more in search of living water for our thirsty hearts and souls and to words of eternal life. The Assembly scheduled for next

year will bring to our shores Christians who have suffered persecution and who can show martyr's wounds. They may shame us into taking our Christian heritage more seriously.

A third token of hope for the world, symbolized by the Ecumenical Movement, may consist in the simple fact that the Second Assembly of the World Council will meet next year in the same land which offers a home to the Assembly of the United Nations. Comparisons will be inevitable. Both are world-wide in scope. Both have world peace as an object and aim. Both promise hope for a war-weary globe. Nor will the Church Assembly, we may be sure, so much as whisper a word of disparagement of its secular parallel, but will, instead, urge support of its ongoing life. But if an observer will see similarity between the two assemblies, he will note contrast also. In the eyes of the world a gathering of churches is a puny thing. Its members have no armies or navies. Governments can ignore its resolutions at will. Yet, in the perspective of eternity, or even of future human history, it can proclaim a hope for the world far transcending any promise of its counterpart. The tragic flaw in the Assembly of Nations—as in all human institutions whose sanctions rest on secular power—is that it has no divine Judge. It can acknowledge ultimately no law, eternal, and written in the heavens. It creates its own laws by way of constitutional covenants, and this is well. But no nation or assembly of nations, despite all submissions to ideals of peace, can be a substitute for God or for the Church of God under the Cross.

Ultimate hope for mortal men lies in Christ and in his Gospel. This Gospel speaks of a hope for eternity as well as time. It is a hope which conquers sin and death. A hundred empires may rise and fall, a score of United Nation Assemblies can come and disappear, yet Christian hope can remain secure. It has outfaced tragedy and crime, torture and martyrdom. One of our beloved hymns tells this story:

"O where are kings and empires now
Of old, that went and came?
But, Lord, thy Church is praying yet
A thousand years the same."

Human history will some day have an end. Your life and mine will have its end before many winters and summers have run their course. No hope anchored merely on the things of Caesar or the passing things of ever-devouring time can take the place of faith in a living God, Lord of history, Ruler of past and future, preparing those who have entered into his peace for a meeting with himself as Judge of nations and for a life beyond every veil of death.

New Chapter Member

Arthur H. Flemming, director of the Office of Defense Mobilization and vice president of the National Council of Churches of Christ in America, was elected to membership on the Cathedral Chapter late in the fall. On leave as president of his alma mater, Ohio Wesleyan University, Mr. Flemming is now making his home in Washington.

Mr. Flemming, a Methodist, is the second non-Episcopalian to be elected to the Cathedral Chapter. The first, named in 1952, is the Hon. Luther Youngdahl, a Lutheran.



Arthur Flemming

The newest member of the Chapter is a former member of the editorial staff of U. S. News and World Report, and his government posts have included membership on the U. S. Civil Service Commission; chief of labor supply, Labor Division, Office of Price Administration; chairman of the advisory committee on personnel management of the Atomic Energy Commission; chairman of the management-labor commission of the War Manpower Commission; and membership on the President's Advisory Committee on Government Organization.

New Organ in Bethlehem Chapel Brings Partial Redesign of Plan

DURING the summer of 1953 a new pipe organ was installed in Bethlehem Chapel of Washington Cathedral, the gift of Mrs. Charlotte Nichols Greene in memory of her parents, Charlotte Peabody Nichols and John Howard Nichols. A fund for endowing the upkeep of the instrument was generously given by Miss Amelia Peabody in memory of Frank Everett Peabody and Francis Howard Peabody.

The organ was built by the Aeolian-Skinner Organ Company of Boston, and was designed by G. Donald Harrison, president of the company, and Joseph S. Whiteford, vice president, in consultation with the Cathedral organists. It is a two-manual organ of 1,006 pipes located in the organ chamber at the rear of the chapel. The pipes are mounted on two platforms in such a way that they speak freely through the louvres of the stone work on either side of the organ case which one sees at the back of the chapel, as he looks west. The organ case is the original one, in function purely ornamental, since its pipes do not speak. The console of the new organ is located inside the organ at the center of the west wall. As he sits at the console the organist faces east.

Bethlehem Chapel is the oldest part of the Cathedral building. It has been the scene of thousands of services of all kinds for forty-three years. The organ which the new one replaces did valuable service during that time. It was felt, however, that its size was perhaps greater than necessary in the chapel, and that a smaller instrument of modern design would sound better and would make available for other purposes a considerable amount of space in the organ chamber previously occupied by pipe-work. The console was formerly in the sanctuary on the south side, where its bulky appearance was most apparent to worshippers, partially obstructing the view of one of the stained glass windows in the apse. There were choir stalls in the sanctuary to accommodate choristers in this area, in order that they might be in close proximity to the choirmaster who directed them

from the console. Thus the organist, console and choir were at one end of the chapel and the pipes of the organ at the other. It is obvious that this arrangement created difficulties of balance in the performance of accompanied music, difficulties which were impossible to overcome to the satisfaction of choir and congregation.

General Improvement

The additional space in the organ chamber which the new instrument makes available is being used for the choir, and the old problems of balance between singers and organ are therefore greatly minimized. There is also space for a verger's office on one side of the chamber, and a storage room on the other in which are kept eucharistic vestments and altar linen. Gone from the sanctuary are the choir stalls and the console. The resulting spaciousness is pleasing to the eye and helpful to the clergy, who are able to conduct services with more freedom of movement.

The new organ has been in use since mid-summer and has proven to be an instrument of beauty and versatility. Tonally, it is an example of Mr. Harrison's best work in the construction and voicing of pipes. It has a rich, full, though transparent sound when played *fortissimo* and a good variety of softer effects, so that it is equally able to accompany a large congregation in the singing of majestic hymn, or a small group of choir boys in a piece of quiet plain chant. It will have a busy life, for it is used at many weddings and funerals, for the 9:30 a. m. celebration of the Holy Communion each Sunday, for the 8:30 a. m. service for the National Cathedral School for Girls each Friday, for a similar service each Wednesday at 6:00 p. m., for many other services of a special nature, and for teaching and practice.

While the present arrangement of the choir, organ, and organist is successful from the aural standpoint, there is a disadvantage in that they are in effect in

(Continued on page 38)

The Morse Code

By ELIZABETH G. TAYLOR

HAPPY is he who finds his niche! Julia Morse twenty-one years ago helped found a school that was to give her precisely the climate in which to develop her unique talents. She has the native ability and the specific training to make her a great educator of young children. Beauvoir, the National Cathedral Elementary School, provided her with the freedom, the prestige, the environment, the equipment, and the children with which to develop her gifts.

A peculiar aptitude for establishing and maintaining *rappor*t with human beings is perhaps the quality most essential for the kind of outstanding success she has attained. This quality in her is based not so much on the social graces but rather on fundamental attitudes which, on a long-term basis, inspire liking and admiration.

Among the six hundred children who have been her

pupils not one has failed to have a deep affection for her. Each child has known she understood and cared. She has met the timid child on his own level with a sincerity and sympathy that inspired trust. The indifferent child has been unconsciously impressed with her integrity of purpose. She identified herself with the unstable boy or girl in an effort to understand his motivations so that he has felt completely at one with her. She has established for him an atmosphere of quiet calm that made her classroom "home." Third graders have always left Miss Morse not only with warmth of affection, but with gratitude for all she has given them. Their natural interest in learning has been fanned by her zeal in supplying them with interesting materials precisely suited to their needs, and by her skilled methods of developing their own thinking. Her eagerness to see them develop creative imagination in handwork has enhanced their enjoyment in the results. Her own enthusiasm, for instance, for the study of the planetary system could not fail to stimulate interest in even the most scatter-brained. Miss Morse has gradually built up in her pupils habits of responsibility until they have been able to meet her firm demands for accuracy in homework with satisfaction in their achievement.

Dramatic Work

This third grade teacher has always had some definite advantages over other Beauvoir teachers in inspiring affection in the pupils. She has created, directed, and produced with the help of the music teacher, the two chief annual dramatic events. The nativity scene in Bethlehem Chapel, which the third grade has developed, and in which the first and second grades have participated, has been the most precious tradition of the school. At its glorious conclusion, when light floods the chapel and the smiling children fill the aisles, singing, "Joy to the World!" Miss Morse has been heard to say, "I've had my Christmas." This spirit of thorough joyousness has been so pervasive throughout the weeks of preparation for this Christmas program that children have anticipated having Miss Morse for their teacher from the time they have become acquainted with her as first graders.

The spring play has also offered an opportunity to Miss Morse to initiate delightful contacts with boys and girls in the younger grades. The children themselves have created this play under her guidance. No suggestion of drill or pressure has ever marred the impression of children's spontaneous joy in the spring season. Even the assignment of roles has been achieved



Reni Photos

Miss Julia Morse, third grade teacher at Beauvoir, Washington Cathedral's elementary school, points out one of the posters used in her pupils' world-mindedness program to Mrs. Franklin D. Roosevelt, who spoke at the school early last year and praised the concept and implementation of this program.

SPRING, 1954

without heartaches. Although some consideration has been given to the child's adaptability to the role, the greater emphasis has been put on his need for prestige and for achievement. Miss Morse, herself, has seemed to feel the greatest sense of personal achievement of the year when she has seen successfully accomplished the complicated winding and unwinding of the Maypole by fifty-three eight-year-olds, which constitutes the grand finale of the spring play. The children's gratification at mastering these complexities has been equalled only by Miss Morse's.



Reni Photos

Against the beautiful nativity scene carving of the reredos in Bethlehem Chapel, Beauvoir School children take their places around the manger scene which climaxes their annual Christmas presentation in this, the nativity chapel of the Cathedral.

The summer camp activities have given Miss Morse further opportunity to become acquainted with the younger children of the school. By her request, in summer camp she has been given kindergarten supervision, workshop guidance, or tutoring. Thus she has begun to look forward to teaching certain individuals three years before they could reach her grade, and all of her summer pupils have begun to anticipate her for their third grade teacher.

Julia Morse's first interest has always been the children of the school but her popularity has been by no means limited to them.

The essential qualities of Miss Morse that have accounted for the ease with which fellow-teachers have worked with her are numerous. Her dedication to her class and her professional skill have inspired universal admiration. Even the fact that she alone has arrived at Beauvoir daily by 8 o'clock, that in twenty-one years she has scarcely missed a day, that she voluntarily has given up occasional holidays to shop for costume materials or to overhaul the costume cupboard, that she has suggested more frequent faculty meetings have not antagonized her co-workers. On the other hand, she has been the yardstick by which many teachers have measured themselves. Miss Morse's selflessness, skill and professional attitudes have set the sights high for the Beauvoir staff. Her assistants have invariably been awed by the standards which her example sets. But more significant than the admiration which teachers have felt for her work has been the affection in which they have held her. Perhaps the practical help which she had given freely to new members of the staff has partly accounted for this. But undoubtedly her utter lack of vainglory, her sincere modesty, have contributed largely. Her ability to identify herself with another's interests has been in no small way responsible for her popularity. The most telling factor, however, has been her appreciation and enjoyment of her fellow-teachers. In commenting on the loss of one assistant, she lamented, "Oh, I'm sorry. I've so enjoyed meeting her eye across the room at amusing moments!"

Her very keen sense of humor has endeared her to many. Her inimitable dry wit has lightened innumerable dreary situations. Even parent-teacher meetings have been fun with her original interpretations. A typical remark to her parent group which caused a roar of laughter, "We hope you don't believe all your children tell you about us, for we certainly do not believe all they tell us about your breakfast-table conversation!" Aside from appreciation of her quick humor, parents have invariably been drawn to this teacher by her concern for their offspring. She obviously appreciates the charm of each child and truly sympathizes with the parent in his evaluation. At the same time her evident desire and ability to help correct the weaknesses have induced parents to listen to her suggestions. She met with a responsive attitude even when she told one parent that, due to parental handling, his child was the "most handicapped boy she had ever taught."

Miss Morse's objective advice has endeared her to

The Cathedral Age

those who have worked with her in any relationship. She has spared no one in her helpful criticisms nor has she ever allowed personal feelings to color her evaluations. This evidence of self-discipline and objectivity and the ability to analyze the motives that have activated others have contributed immeasurably to a serenity in the face of disappointments and deprivations, that has inspired the admiration of all that have known her through the years. Among Miss Morse's most loyal friends are those who worked with her on the Governing Board through the first six years of its existence. Her concise statements of well-thought-out opinions invariably gave evidence of her loyalty to the best interests of the school and of her acumen. At one early meeting she spoke against a general salary scale increase as "impractical in the face of the school's financial situation." Her ability to hold her own in matching wits with the most able adversaries inspired the deepest gratitude of those whose cause she defended. As secretary of the Governing Board she was also appreciated

which she has universally inspired in those associated with her, Julia Morse has become one of Beauvoir's greatest assets. Her reputation has spread from the city to states across the nation and in many foreign countries her name is now a household word. The Cathedral Foundation has every reason to be grateful to this true educator whose life has so truly exemplified the principles for which the Cathedral stands that she has drawn many under its influence and sent forth boys and girls better equipped for life because of their years with her.

Beauvoir has benefited more directly from the impact of this truly Christian personality and owes much of its success as a school to her efficient work.

In turn Beauvoir must be grateful to Smith College which graduated her, to Columbia University which gave her the M. A. in Elementary Education, to Miss Margaretta Vorhees to whom she gives credit for her training, and to Park School in Baltimore for giving her invaluable experience.

Julia Morse has become practically indispensable to Beauvoir. May it be long ere one has to prove she is not!



Washington Post Photo

Third graders at Beauvoir School study a world map on which the word for brotherhood is marked in the language of each country.

by all for her skill in condensing a three-hour discussion into a few crisp lines for the minutes.

One of Miss Morse's staunchest admirers outside the immediate school circle is the man who for the last twenty-one years has had to work with the boys she has trained. Mr. Alfred True, head of St. Albans Lower School, knows better than anyone else what she has done for the boys who have gone from Beauvoir to St. Albans. He knows also how accurately she has appraised them for him before he has even seen them. His reliance on her judgment today and his keen enjoyment of casual conversations with her is a tribute to her wit and understanding.

As a result of the affection and deep admiration



Children's Chapel

Marble flooring here, as well as in many other sections of Washington Cathedral, was executed by the

STANDARD ART, MARBLE, AND TILE CO., Inc.
117 D ST., N. W. WASHINGTON, D. C. Tele. NA. 7-7413

The National Cathedral Association At Work

Annual Meeting

The annual meeting of the National Cathedral Association will be held at Washington Cathedral May 10, 11, and 12, and it is hoped that a record number of delegates — regional, area, and parish chairmen, will be present.

Although final plans for the program were not complete when THE AGE went to press, tentative arrangements, as announced by Mrs. A. S. Monroney of Washington, chairman of the planning committee, called for registration between 9 and 10 a.m. Monday to be followed by a celebration of Holy Communion, with Bishop Dun as celebrant. The president of the Association, Orme Wilson, will greet the delegates at luncheon at the College of Preachers and Canon Theodore Wedel, warden, will tell something of the history of the college. The afternoon will be devoted to the opening business session. Both Monday and Tuesday afternoons, shortly before the dinner hour, Canon Wedel will conduct a meditation on the Bible.

Monday evening the delegates will have dinner at the new Deanery and that evening may attend the spring presentation of the Washington and Cathedral Choral Societies in the Cathedral. Business meetings will occupy most of Tuesday, with the annual Bishop's Dinner, at which Mildred McAfee Horton will be the principal speaker, scheduled for the Shoreham Hotel that evening. The closing sessions on Wednesday will be followed by a gala luncheon and the board of trustees will convene that afternoon for its annual meeting.

Serving with Mrs. Monroney on the Planning Committee are Mrs. Montgomery Blair, Mrs. James Barnes, Mrs. Raymond Cox, Mrs. Clifford Folger, Mrs. Francis Hunter, Mrs. Chapman Rose, Mrs. Angus Dun, Mrs. Francis B. Sayre, Jr., Mrs. Benjamin Thoron, and Mrs. George Garrett, Washington chairman, all of the District of Columbia, and Mrs. Amory Perkins of Middleburg, Virginia, and Mrs. Frank S. Johns of Richmond, Virginia.

* * *

Good Public Relations

The Oklahoma edition of *Forth*, official publication

of the National Council of the Protestant Episcopal Church, will shortly carry an article on Washington Cathedral, particularly as it is being related to Oklahoma, largely through the efforts of the N.C.A. regional chairman, Mrs. W. E. Bernard of Tulsa. Mrs. Bernard writes that she and her husband drove fifty miles to attend a Sunday service at St. Albans Church in Cushing and to discuss plans for the article with Robert Jordan, who was there visiting his brother, the Rev. Richard Allen, who frequently serves St. Albans, a mission church. Mrs. Bernard also reported on several bazaars at which she had arranged to have Cathedral exhibits, and announced that she had had news of the Christmas services televised from the Cathedral published in Oklahoma papers.

* * *

Event in Eastern Massachusetts

The outstanding event in the Region of Eastern Massachusetts was the presentation of Handel's *Messiah* by the Haydn and Handel Society, under the auspices of the Boston Committee, in mid-December. Symphony Hall was full on both evenings, and the large and enthusiastic audiences were rewarded by magnificent performances of this beautiful music. (Ed. Note. We were there Sunday night and enjoyment of the wonderful music was enhanced by greeting friends of the Boston Committee at intermission time).

Earlier in the fall Miss Margaret Emery, regional chairman, reported that the committee sponsored a Washington Cathedral service at St. Paul's Cathedral in Boston. The offering taken at that time has been sent to Washington and will be used to carve a stone as a symbolic representation of Episcopal Theological School in Cambridge. This will be placed in the Cathedral, probably as a corbel in the north transept.

* * *

Widespread Activity in Kansas

Under the leadership of the recently appointed regional chairman, Mrs. J. A. Shahan of Lawrence, N.C.A. work in Kansas has been steadily increasing in scope and interest. Some of the highlights of Mrs. Shahan's program are reported in the following excerpts from her letters to the Executive Secretary:

The Cathedral Age

"Gave a talk at the Woman's Auxiliary Diocesan Convention, presenting the national Auxiliary's 1952 resolution regarding support of the N.C.A. program, and telling about Washington Cathedral."

"At an auxiliary meeting of three parishes in northern Kansas at Marysville I had a display of Cathedral glass and herbs and gave a short talk on the Cathedral."

"Because of a conflict in dates I was unable to accept an invitation to show the slides and speak at convocation meetings in Wakefield, so my rector and the Lawrence chairman, Mrs. John Colyer, substituted for me and presented the program."

"The slides have been shown to St. Ann's Guild in Topeka and to the Canterbury Club in Manhattan. Mrs. Don Davies had charge of a Cathedral booth at the annual bazaar in the latter town."

"One area chairman, Mrs. J. V. Massey, has written to every parish and mission in her area and showed the slides at a recent meeting in Pittsburg. Mrs. Laird Dean, chairman for Grace Cathedral in Topeka, has shown the slides to one of the guilds there and had a nice booth at the annual bazaar there."

"I have secured thirteen parish chairmen, but wish I could secure more memberships. I am beginning now to plan for our diocesan convention to be held in Lawrence in April. I have the wholehearted support of both the bishop and my rector and may have as much space as I want for a Cathedral booth. I plan to show the slides and want a good supply of herbs and glass. I plan to use all my chairmen at the booth and to hold a meeting, possibly a breakfast, for them during the convention.

"Early in December I showed the slides in Olathe to a nice sized crowd, a supper for both men and women, and was pleased with the response. The owner of our local radio station gave a nice bit of time to me for the Christmas Eve TV service, when he was announcing various special Christmas services. He gave a little history of the Cathedral and told of the building progress and how it is maintained; also mentioning the different faiths which are served. It was a wonderful bit of publicity."

* * *

Missouri Program

Mrs. David S. Long, Missouri chairman, arranged for the Amateur Movie Makers Club of Kansas City to show the Cathedral film early in February. She was present and spoke on the Cathedral.

* * *

Pennsylvania Sunday

As has become customary in recent years, the good efforts of the Altoona area chairman, Mrs. M. W. Ha-

zel, resulted in a special representative, Mr. William Huff of Hollidaysburg, attending the service at which the state flag was carried in procession and special prayers asked for the citizens of that commonwealth.

* * *

Eastern Michigan

Mrs. George Syler, publicity chairman for this region, spoke on the Cathedral at the fall meeting of the diocesan auxiliary with such success that her talk was mimeographed and sent to all parish auxiliary presidents.

* * *

Work in Tennessee

Mrs. E. C. Price, parish chairman for St. Paul's Church in Kingsport, arranged for a Cathedral table, her first, at the Christmas bazaar.

* * *

Oregon Interest

Through the good work of the new regional chairman in Oregon, Mrs. George T. Gerlinger of Portland, activity in this faraway region is increasing. In February Mrs. Charles Hibbard of Portland scheduled a showing of the Cathedral slides for the woman's auxiliary of St. Stephens' Cathedral, where her husband is a canon.

* * *

Membership Enrollment

Easter Monday, April 19, marks the opening of the annual membership enrollment drive. Every chairman, every member, is urged to dedicate these spring weeks to a serious effort to increase National Cathedral Association membership. Using the small new enrollment cards (obtainable from your chairman or from the Washington office) it will be easy to approach your friends; tell them why you believe in the Cathedral; and sign them up for N.C.A. The goal is 2,000 new members. A pittance. Let's go way over the top this year, then we can make it 5,000 for '55.

* * *

Louisiana Membership

Mrs. Charles E. Coates, regional chairman, has received a membership in N.C.A. for the Woman's Auxiliary of St. James' Church in Baton Rouge, where she recently spoke on the Triennial resolution.

* * *

Southern Virginia

From her region Mrs. Homer Ferguson, chairman, reports that she spoke on N.C.A. work at the 61st annual meeting of the diocesan auxiliary last fall. She also reports a very successful meeting, arranged by Mrs.

Lee-Jackson Sermon

(Continued from page 7)

the poet said, "That must be enough. Now he rides Traveller back into the mist."

Faith Above All

So do we rightly honor famous men. Different, but in their fashion equally skillful, upright, and devout. And we remember them this day in this Cathedral dedicated to the worship of God, realizing that above all else which guided and fashioned their lives, there was a faith in both of them that man's chief duty was to God. They were of different churches, according to their natures. Jackson, Presbyterian; rigorous, stern, dependent upon his martial God as an ancient Hebrew

prophet. Lee, an Episcopalian; urbane, more Greek than Hebrew, faithful and devout. Less the fanatic, less the zealot. But the same God was their fortress and their rock.

And herein lies their greatness for this time and for this people. Not that they were skillful generals, lived exciting lives, fought for a lost cause with valor, and achieved — defeat; but that through victory and defeat they turned with great humility to God the giver of all victory; the redeemer of all defeat.

You who are Daughters of the Confederacy give praise to famous men and for the right reason. Not that they struggled in a cause at least one of them knew was all but doomed before they started; grieve not at their defeat, nor try to hold the past they sought to hold. This was not their importance or their greatness, that being men who loved their land they could not see their culture had to die. Rejoice that these were men who followed duty when it called and followed by the strength of God unto the end. Rejoice that in their lives, they were not timid men; against all risk. They were men of daring, wrestling fullbloodedly with the life that came to them in the sure faith that their purpose and their destiny was in the hand of the Lord.

Our enemies have changed; our battle is of another kind. Against principalities and powers, against spiritual wickedness in high places; against malice and prejudice in ourselves. Against man's inhumanity to man. Against the despotic breed of men who would in every time wrench freedom from the people. We cannot struggle for the earthly things these men struggled for. These things are out of season. But we can struggle with their valor, and their sense of justice and of mercy, and with their never-faltering faith in God and His purpose. These men were generals of an army. They were also great laymen of the Church, who knew no city could be built, no people could be strong unless God gave His strength, unless men turned to Him.

In their fashion, according to their lights, they fought for freedom and for human right. So do we. For freedom of all men . . . for man the laborer, for man the scholar, for man the artist, for man the merchant, for man the politician, for man the Russian, for man the Negro, — for man.

Let us so continue in the faith, in the remembrance that whatever fortune came upon these famous men they met that fortune in the strength of God.

"These were honored in their generations, and were the glory of their times. . . . their seed shall remain forever, and their glory shall not be blotted out."

HARWORTH HOSPITAL

325 E. GRAND BLVD., DETROIT 7, MICH.

Phone Wa. 3-4300

A private hospital for the diagnosis and treatment of Nervous, Emotional, Alcoholic Disorders and Drug Habituation.

CHARLES D. KILLINS, M.D.—Medical Director
FRED. SWARTZ, M.D. MARGARET BIAMA, M.D.
WERNER SCHMIDT, M.D.

Registered with American Medical Association and
American Hospital Association

Frank S. Johns of Richmond, at which Clarence Allen, director of the department of promotion at the Cathedral, was the speaker.

* * *

In Northern Ohio

Mrs. Edgar Everhart of Tallmadge, area chairman, has shown the Cathedral motion picture to groups at four different parishes and at three bazaars sold more than one hundred dollars' worth of glass and other articles, and fifty dollars' worth of Herb Cottage merchandise.

In Cleveland Mrs. W. G. Mather has accepted the chairmanship of the committee which is sponsoring a concert to be given there by the Cathedral choir next fall.

Washington Cathedral Chronicles

Spring Concert Announced

The spring concert of the Washington and Cathedral Choral Societies will present a program differing from the majority performed by this group in that it will include four groups, rather than one major work. With Paul Callaway conducting; Todd Duncan as baritone soloist, and a symphony orchestra taking part, it will consist of Three Motets for multiple choruses and instruments, "Vater unser, der bist im Himmel," "Saul, Saul, was vofolgst du mich?," and "Es ging ein Samann aus," by Heinrich Schutz; solo for baritone with four trombones, "Fili mi, Absalon" also by Schutz; "The Hymn of Jesus" for two choruses and orchestra by Gustav Holst; and "Belshazzar's Feast" for mixed choir, baritone solo, and orchestra by William Walton.

In the three motets by Schutz the Choral Societies will be assisted by the Chamber Chorus of Washington. The semi-chorus in "The Hymn of Jesus" will be sung by the boys of the Washington Cathedral Choir.

* * *

Cathedral Deans Exchange

Following a custom of three years standing the Dean of the Cathedral of St. John the Divine in New York City, the Very Rev. James Pike, and Dean Sayre of Washington Cathedral will exchange pulpits this spring. The date this year is March 21.

* * *

Flower Mart May 7

The annual Flower Mart, held under the auspices of All Hallows Guild for the benefit of the Bishop's Garden and other landscaping work of the guild, will be held this year on Friday, May 7. In case of rain the mart will take place the following day. As in other years garden clubs throughout the Washington area will cooperate, giving generously of their members' time, effort,

and ingenuity, as well as contributing the thousands of living and beautiful wares to be offered at their booths.

* * *



Speiser Photo

The plaque shown above was presented by Bishop and Mrs. Dun to Mr. Voight, Cathedral gardener, on the occasion of his retirement the first of the year.

* * *

York Festival to Revive Medieval Masses

Visitors to Britain in the summer of 1954 will have an opportunity to see the famous York Mystery Players in a cycle of medieval plays to be presented as the principal feature of the York Festival, June 13 to July 4.

Five evening performances will be given in the ancient Minster and will include the singing of the "York Masses," not heard since the fifteenth century. The original manuscript was discovered recently by the diocesan archivist when he was repairing an old book. The manuscript had been used as padding and stiffening for the book's binding.

The London Mozart Players and the Lemare Orchestra will be among the performers at the festival, as will Giacinda de Vito and Maria Lidka, violinists, and Fernando Germani, organist at St. Peter's in Rome.

The wonderful stained glass in the Minster will be illuminated from within at night, providing a spectacle of hitherto unknown beauty, according to the persons in charge of arrangements.

* * *

Musical Services

The four Sunday afternoon services at the Cathedral in March will all be primarily musical. On the 7th the

SPRING, 1954

choir of the Madiera School in Washington was presented; on the 14th the choir of Elon College in North Carolina will sing; on the 21st Westminster College in Pennsylvania will send its choristers to the Cathedral; and on the last Sunday of the month the Cathedral Choir will have the service.

On Palm Sunday afternoon the Midshipmen's Choir from the U. S. Naval Academy at Annapolis will sing several special anthems and take part in the regular music of the Cathedral service.

* * *

Guild of Scholars Meets at College

The Guild of Scholars, an organization of college professors who are also enthusiastic lay theologians, held its fifteenth annual meeting at the College of Preachers early in December. Among the seminar leaders were Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies; Dr. Marshall Walker, University of Connecticut; Cleanth Brooks, Yale University; Richard K. Toner, Princeton University; Robert Jordan, University of the South; and James Rickard, Roanoke College. Topics included "Toynbee on Law and Freedom," "Law and the Christian Ethic," "Natural Law and Positive Law," and "Hooker on Natural Law and Constitutionalism."

* * *

Honorary Chapter Member

Lloyd B. Wilson, a member of the Cathedral Chapter since 1936, was named an honorary member of that body at the annual meeting in October, following his attainment of the retirement age. Mr. Wilson's years of service to the Cathedral have been fruitful ones, and it is heartening to know that he will continue his close association with it. He was a member of the Finance Committee from the time of his election, and from February 1946 until July 1949 was treasurer of the Cathedral Foundation.

* * *

Mrs. Lewis Retires

Recent months have seen the departure of several familiar faces from the daily scene at Mount Saint Alban. In addition to those noted in the Christmas issue of *The Cathedral Age*, the retirement of Mrs. Robert Lee Lewis has been announced. Mrs. Lewis joined the Cathedral staff in the fall of 1926 and the following summer was assigned to the Christmas card department



Mrs. Robert L. Lewis, a charter member of the Cathedral Christmas Card Department, knew many of the names and addresses on her thousands of customer cards by heart. Shown with her is Mrs. Charles Pugh, who has been with the department for nine years.

then being organized. No small measure of the success of that project has been due to her faithful and efficient service.

Beginning with only a few thousand names, Mrs. Lewis supervised the development of the file of Christmas card patrons through the years and became an expert in filing systems. Her enthusiasm and her deep personal interest in the work have always been an inspiration to her associates. At a Christmas gathering of staff members, Dean Sayre paid tribute to Mrs. Lewis for her long and devoted service, and, on behalf of her colleagues presented her with a Westminster Chime clock.

* * *

New Guide Book

Publication, late in the fall, of a new *Guide to Washington Cathedral* brought many favorable comments, including an editorial in the *Washington Evening Star*. The thousands of copies of the Guide sold annually to Cathedral visitors, take the story of the Cathedral to every corner of the country. Its value is well summarized by *The Star* editorial writer in his concluding paragraph: "Obviously encyclopedic in its wealth of detail, the new Guide Book makes the Cathedral intelligible to readers who, lacking its help, might be puzzled by the symbolism and iconography of the structure.

Every fragment, every constituent factor of the monumental 'House of Prayer for All People' has meaning, but such a dictionary as this is needed for comprehension of the entire composition as well as its integral parts."

* * *

"Messiah" Sung

Following the tradition of an all-musical service in the Cathedral on the Sunday afternoon following Christmas Day, Paul Callaway, Cathedral organist and choir-master and conductor of the Washington and Cathedral Choral Societies, directed the latter in a performance of Handel's "Messiah" on December 27. Ralph Kirkpatrick played the harpsichord and Richard Dirksen, associate organist of the Cathedral, was at the console of the great organ. The magnificent work was presented in its entirety, using Handel's original instrumentation. In addition to the singers, forty members of the National Symphony Orchestra took part.

The Cathedral was crowded for the performance, the first to be given in the Cathedral of this particular work, and the first time that it has been presented in its entirety in the Capital City. To quote from a music critic's review: "Before an intent audience of several thousand, which filled all the standing room in the Cathedral and most of whom stayed for the nearly three hours required for the music, Callaway led a notable performance. . . . It was a choral account such as the 'Messiah' seldom has. . . . No other piece of great music has suffered such mutilation and public misunderstanding as this oratorio. To have given it so consummate a hearing is a matter for which all those present yesterday, listeners and participants, must give Callaway great thanks."



American Memorial Dedicated

A memorial to American airmen who were stationed in the County of Essex, England, during World War II was dedicated October 17 in the Cathedral Church of St. Mary the Virgin, Chelmsford. Built almost entirely of flint, Chelmsford Cathedral, as it is familiarly called, has long been known for its fine Perpendicular South Porch. In honor of the Americans who were stationed among them the people of the county raised a large fund for the renovation of this porch, including the placing of a stained glass window in each side wall.

The unveiling of the memorial was performed by Major General Francis H. Griswold, Commanding General of the Third U. S. Air Force, representing the U. S. Ambassador in Britain, and Field Marshall Viscount



Montgomery of Alamein. His Lordship the Bishop of Chelmsford, the Rt. Rev. Falkner Allison, conducted a cathedral service which included the dedication of the porch, "in grateful memory of friendships and tasks shared by the people of Essex and the United States Air Force stationed in their midst."

The picture shows Field Marshall Montgomery speaking immediately after he had unveiled the windows. At the left is Her Majesty's Lord Lieutenant of Essex, Colonel Sir Francis H. D. C. Whitmore, K.C.B., C.M.G., D.S.O.

SPRING, 1954

Miss Johnson-A Tribute

(Continued from page 5)

room on the fourth floor of Main Building will always be associated with her. Here she held her classes in U. S. History, English History, Ancient and Medieval History and in these last years History of the Far East. On the walls hang many maps, for in her classes geography is an important part of history.

I am sure Miss Johnson would accept two statements of Professor Whitehead:

COMPLETE CHURCH FURNISHINGS

Vestments
All Church Crafts
Silver • Stained Glass
by WIPPELL of ENGLAND TAYLOR of ENGLAND
Since 1782 Since 1780

Studios of GEORGE L. PAYNE
15 PRINCE ST. — PATerson 12, N. J.

Security

for silverware and valuables in our Safe Deposit Vaults

for furs, clothing, woolens in the Cold Storage Vaults

for pianos, paintings, art objects, for wines and liquors, for files and records, and for household furniture, and

Security in world wide moving

Security Storage Company

Affiliated with the American Security & Trust Co.

*A safe depository
for 63 years*

1140 Fifteenth St. N. W. DI 7-4040

"What you teach, teach thoroughly." And again

"All practical teachers know that education is a patient process of the mastery of details, minute by minute, hour by hour, day by day. There is no royal road to learning through an airy path of generalisations."

She has instilled in her students a love of accuracy, a respect for the facts. She has made clear to them the danger of discussing subjects in which they are not informed. She has demanded of them the best they have to give and has made them realize that to give less would be unworthy of themselves. To back these demands, she has offered them friendly help and advice and a willingness to give many hours of conference where such was really needed. To the new girls who had sometimes not been held to definite standards, Miss Johnson seemed at first a hard taskmaster, but as the weeks and months went by, they realized they were learning methods and acquiring habits which would stand them in good stead.

Last year, Miss Johnson had printed a booklet, "A Guide for the Study of Far Eastern History." This is the outline she has been using for the students at National Cathedral. It is a scholarly achievement. Seven pages of bibliography impress the reader with the thoroughness with which she has approached her task. Here one can find material for all phases of Far Eastern history. Such a guide is the greatest help, not only to the student but to any adult who wishes to study parts of the world of which most of us have been and still are woefully ignorant. At the end of the booklet, a chart "Great Civilizations of the World" gives in comparative chronology the main events in the history of the great civilizations from 2100 B. C. to 1900 A. D. Although Miss Johnson is retiring from her full time schedule in June, she will, I am glad to say, continue her course in Far Eastern History at the school.

As I bring to a close this brief but deeply felt tribute, I am sure I speak for all members of the National Cathedral School family, alumnae, faculty, and present day students, when I say we shall always remember Miss Johnson for the high standards for which she has consistently stood. The best in scholarship, citizenship and personal character are the goals toward which she has directed her pupils. She will leave behind her at N. C. S. a tradition of the value of these standards and of the concentration and self-discipline developed in striving towards them. She also leaves a host of devoted friends among faculty and students who love and admire her for her personal qualities as well as for her splendid teaching. She carries with her our affectionate good wishes.

Cathedral Library Notes



The Cathedral Library has recently purchased from Germany forty-six volumes of the definitive Weimar edition of the works of Martin Luther. Although several volumes are still lacking and out of print, we are hoping to be able to complete this set in the near future. When this is done it will be possible to make a thorough study of Luther's theology within the confines of our own library.

Over the course of years the library has acquired a large number of duplicate theological works which have received little use here. Last fall it was decided to present these books to newly-established theological libraries. Soon afterwards a shipment of approximately 225 books was sent to the Seminary of the Southwest. Another such gift is being prepared for shipment to the Philippine Episcopal Church.

The growth of the Cathedral Library, like that of most research libraries, is greatly dependent upon gifts from its book collecting friends. At the present time we are particularly interested in securing complete sets, or even individual volumes, of the Cambridge histories, ancient, medieval, and modern. It is felt that these splendid works would make invaluable additions to our collections and that they would undoubtedly receive substantial use by our clergy.

Jack A. Clarke, *Cathedral Librarian*

JHE CATHEDRAL CHAIRS
were designed and supplied by us and have been officially designated as the type of chair to be used in this cathedral. Miniature chairs made exactly the same as the adult model pictured above. All types of Sunday School furniture available.

DISTRICT EQUIPMENT COMPANY
Cary at Foushee Streets
RICHMOND, VIRGINIA, U.S.A.



MEMORIAL AND THANKSGIVING CHAIRS

Washington Cathedral
needs 1000 new chairs.

The chair selected and pictured here is especially adapted for Cathedral use.

Ten dollars will place such a chair in the Cathedral immediately.

A brass plate designating the donor or person honored will be fastened to the chair and the names inscribed in the Cathedral's Book of Remembrance.

I would like to place _____ new chair(s) in Washington Cathedral and enclose \$10.00 for each chair.

DONOR _____

ADDRESS _____

Attach brass plate as follows:

PRESENTED BY _____

or

IN MEMORY OF _____

or

IN HONOR OF _____

Make checks payable

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
WASHINGTON 16, D. C.

Notes from the Editor's Desk

The brief article on "Churches Preservation Trust" is based on information supplied to *The AGE* by the British Information Services, an agency of the British Government. Although offices are maintained in several U. S. cities, we receive many especially written articles and constant cooperation from Miss Pauline Bryan, director of the Magazine Section of the New York office.

* * *

Allen P. Britton, author of the review of Dr. Leonard Ellinwood's new volume, "A History of American Church Music," is associate professor of music education at the School of Music, University of Michigan in Ann Arbor. An expert in his field, and a very busy man, *The AGE* is most grateful to him for this generous gift of his time and talents.

Dr. Ellinwood has been closely associated with Washington Cathedral since shortly after his arrival in Washington in 1940 to become a subject cataloguer at the Library of Congress. He has been a member of the Cathedral choir since that time, as have several of his sons. In 1948 he was ordained to the diaconate and following appointment as Assistant Minister, has regularly taken part in Cathedral services.

Particularly interested in the mediaeval period, Dr. Ellinwood, who holds the Ph. D. degree from the Eastman School of Music, has written extensively in this field. He is a member of the Mediaeval Academy of America, and also of the American Musicological Society, the Modern Library Association, and the Hymn Society. In 1940 he edited *The Hymnal 1940 Companion*. He was a member of the Joint Commission on the Revision of the Hymnal and is now on the Music Commission of the National Council of Churches of Christ in the U. S. A.

* * *

Mabel B. Turner author of the Appreciation of Miss Elizabeth Johnson on Page 4, retired in 1950 after more than twenty years service as principal of the National Cathedral School.

St. Andrew's Cathedral

(Continued from page 10)

triumphal arch through which a facsimile of the cattle stall of Bethlehem is seen, "I am the true vine, ye are the branches." The stem of the vine issues from behind the manger and the branches are the saints chiefly connected with the cathedral. The first on the left is St. Machar with the old Cathedral of Aberdeen; then St. Andrew, the patron of the new; beside St. Peter and St. Paul. St. Nicholas, the patron of Aberdeen, follows with St. Columba holding a model of Iona Cathedral. Below are St. Ninian with a model of his white church at Whithorn in Galloway, and Queen Margaret, who holds the black Rood of Scotland.

In the vesica-shaped opening of the head of the window is a seated figure of Our Lord enthroned, which dominates the whole building in the manner of the apse mosaics of early Christian churches. He is represented in the Greek conception of the Godhead as eternal youth, the Alpha and Omega, seated upon the emerald rainbow.

The Suther Chapel contains the original granite high altar and reredos, a memorial. It was rebuilt to suit the lesser height of the chapel and to bring into view the painted glass of the window, which is a memorial of the Seabury Centenary.

For Americans, St. Andrew's Cathedral in Aberdeen has a peculiar significance. It would be interesting to speculate as to the present state of the American Episcopal Church if Bishop Seabury had not received his consecration at the hands of the Scottish prelates. The old cathedral of Aberdeen is the Cathedral of St. Machar, and though now used by the reformed Church of Scotland, still retains, oddly enough, the title "cathedral." It is perhaps significant that the Anglican Cathedral in Aberdeen bears the name of the patron saint of Scotland, attesting to the fact that although it is a truly Episcopal cathedral, originally part of the Church of England, she is nonetheless loyal to the Scottish nation.

The AGE wishes to apologize for the error made in the Christmas issue which attributed the article on Portsmouth Cathedral to the Very Rev. E. N. Foster Goff. The correct name of Portsmouth's well known dean is Porter Goff. We sincerely regret the error.

New Organ in Chapel

(Continued from page 25)

another room adjacent to the chapel, giving the choir and the congregation an undesirable feeling of separation from each other. It is hoped that this situation will be corrected in the future by moving the organ case from its present location to the center of the west wall of the organ chamber behind the console, and by finishing the area in the chamber around the organ pipes into a little choir with stalls, vaulted ceiling and wood carving, thus making it into another bay of the chapel. Where the organ case now is would appear a wrought iron gate through which the choristers would pass in processional and recessional. Meanwhile the choir and the organists will strive to overcome the feeling of apartness from the congregation as they glory in a new musical instrument for the praise of God.

THE FINEST COSTS NO MORE

For over a hundred years the people of Washington have depended on Joseph Gawler's Sons in time of bereavement. Over the generations, Gawler's has built and maintained a tradition of service... reverent, fitting and beautiful. It has been our constant effort . . . our duty, to maintain the standard in which the finest families have placed their implicit trust.



FUNERAL DIRECTORS

1756 Pennsylvania Ave., N.W. (Just West of the White House)
Telephone: NATional 8-5512
1309 N. Edgewood St., Arlington (a block off Wilson Blvd. at "Sears")
Telephone: JACKson 8-5550

CONGER'S Laundry

Has grown with Washington Cathedral in the last forty years and has had the privilege of serving the National Cathedral School for most of that time.

23rd and C Streets, N. W.
WASHINGTON 7, D. C.

Fine Dry Cleaning

Monumental Printing Company



32D STREET AND ELM AVENUE
BALTIMORE, Md.

St. Alban's Anniversary

(Continued from page 19)

to be ordained on U.S. soil, and first chaplain of the U.S. Senate, and Mrs. Claggett were placed in a vault in St. Alban's Church until the Cathedral's Bethlehem Chapel was completed to offer a final resting place.

And all through these years boys and girls from the Cathedral schools have been going to Sunday School at St. Alban's Church, and before the Cathedral had its own choir, St. Alban's loaned its singers to Cathedral services.

Reaching its good works even further into the community, St. Alban's has established during the hundred years past, five parish missions: All Souls', St. Columbia's, St. Patrick's, St. David's, and St. George's. It ministers to the Home for Incurables and to the Episcopal Home for the Aged. It provides space in its buildings for numerous community groups, and its parish hall is a frequent gathering-place for parties held by the Cathedral schools.

Twelve clergymen have directed the life of St. Alban's parish in permanent or temporary status. Besides those already mentioned, the Rev. William Christian (1861-4); the Rev. John H. Chew (1865-81), and the Rev. E. Felix Kloman (1949-52) have served the parish.

The present rector is the Rev. Robert S. Trenbath, who came to St. Alban's in June, 1952, from Trinity Church, Washington, D. C.

A centennial committee, in charge of Albert W. Atwood, is making extensive plans for observing St. Alban's 100th birthday in April. On the exact day of its anniversary, April 30, there will be a thanksgiving service, at which a former assistant, Bishop C. Gresham Marmon of Kentucky, will be the preacher. A reception in Satterlee Hall will follow. On April 25 Bishop Dun will confirm, and on a date not yet set, a dinner will be given by the vestry honoring "old-timers" of 40 or 50 years' association with St. Alban's. The last formal observance will be May 2, when Dean Kloman, now of the Virginia Theological Seminary, will return to preach.

So St. Alban's, a church that upset all tradition in the past, by pioneering the way for a cathedral, will undoubtedly fulfill Bishop Satterlee's belief in her as a "church with a future," and, with the good wishes of the Cathedral's friends everywhere, travel from glory to glory.

PINKING SHEARS

Only \$1.95 postpaid. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 1704 W. Farwell Ave., Chicago 26, Illinois.



YOU ARE CORDIALLY INVITED TO VISIT

Sumner
A Miller Controlled Community

A select community of moderately priced homes where congenial families establish themselves in homes of distinctive types, built for family comfort; conveniently located amid natural surroundings.

To reach—Out Massachusetts Ave., $\frac{1}{4}$ mile beyond Westmoreland Circle to the Sumner sign on your left.

W. C. AND A. N. MILLER
DEVELOPMENT COMPANY

Builders and Developers of
Wesley Heights, Sumner and Spring Valley

4860 Mass. Ave.

EM 2-4464

THE NATIONAL CATHEDRAL ASSOCIATION

First Vice President

MRS. MONTGOMERY BLAIR
2126 Connecticut Avenue, Washington, D. C.

Second Vice President

MRS. DAVID S. LONG
Lake Latawona, Lees Summit, Missouri

PRESIDENT

ORME WILSON
2406 Massachusetts Avenue
Washington, D. C.

Secretary

MRS. JAMES M. BARNES
2205 California Street, N. W.
Washington 16, D. C.

Treasurer

MR. BENJAMIN W. THORON
Washington 16, D. C.

Address Correspondence to:

MRS. KEVIN KEEGAN, Executive Secretary
Washington Cathedral
Washington 16, D. C.

REGIONAL CHAIRMEN

ARIZONA

MRS. THOMAS A. HARTGRAVES
545 West Palo Verde Drive, Phoenix

NORTHERN CALIFORNIA

MRS. HERBERT J. KRAMER
2424 J Street, Eureka

COLORADO

MRS. ALVIN H. HABERLAND
RFD 3, 5300 S. Colorado Blvd., Littleton

CONNECTICUT

MRS. HENRY DOWNE
Wilton

DELAWARE

MRS. IRVING WARNER
1401 W. 10th Street, Wilmington 27

DISTRICT OF COLUMBIA

MRS. GEORGE GARRETT
2030 24th Street, N.W.

SOUTHERN FLORIDA

MRS. GREGORY MCINTOSH
Ft. Lauderdale

NORTHERN GEORGIA

MRS. ARTHUR LUCAS
2494 Peachtree Road, N. W., Atlanta

IDAHO

MRS. FRANK JOHNSSE
1612 Jefferson Street, Boise

SOUTHERN INDIANA

MRS. ARTHUR W. NEBL
Albany

IOWA

MRS. JAMES CRATON
3825 Jersey Ridge Road, Davenport

EASTERN KANSAS

Mrs. J. A. SHAHAN
1720 Louisiana Street, Lawrence

WESTERN KENTUCKY

MRS. PETER P. RODES
321 Zorn Avenue, Louisville

LOUISIANA

MRS. CHARLES E. COATES
807 Lake Park Drive, Baton Rouge

EASTERN MASSACHUSETTS

MISS MARGARET EMERY
17 Concord Avenue, Cambridge

WESTERN MASSACHUSETTS

MRS. SHAWN KELLY
Richmond

EASTERN MICHIGAN

MRS. FREDERICK CLIFFORD FORD
1032 Bishops Road, Grosse Pointe 30

WESTERN MICHIGAN

Mrs. JOSEPH J. DOBBS
Box 133—Grand Ledge

MISSISSIPPI

MRS. ALEXANDER F. CHISHOLM
726 Fifth Avenue, Laurel

WESTERN MISSOURI

MRS. DAVID S. LONG
Lees Summit

NEBRASKA

MRS. ALEXANDER RICHARDSON
104 South 38th Avenue, Omaha

NEVADA

Mrs. H. P. DAYTON
737 Humboldt Street, Reno

NEW HAMPSHIRE

MRS. NORMAN F. MILNE
1889 Elm Street, Manchester

NORTHERN NEW JERSEY

MRS. W. RHYS JONES
36 Hawthorne Place, Montclair

CENTRAL NEW YORK

MRS. DELLA HANCOCK BLACK
223 Durston Avenue, Syracuse

NORTHERN OHIO

MRS. HERBERT J. COX
315 14th Street, N. W.
Canton

SOUTHERN OHIO

MRS. PERRIN MARCH
Fernbank, Cincinnati

OKLAHOMA

MRS. W. E. BERNARD
1207 E. 21st Street, Tulsa

OREGON

MRS. GEORGE T. GERLINGER
1741 S. W. Highland Road, Portland 1

NORTHWESTERN PENNSYLVANIA

MRS. ELMER HESS
4819 Highview Boulevard, Erie

SOUTHEASTERN PENNSYLVANIA

MRS. ROLAND WHITEHURST
627 Cliveden Street, Philadelphia 19

SOUTHWESTERN PENNSYLVANIA

MRS. O. C. CLUSS
15 Eggleston Street, Uniontown

RHODE ISLAND

MRS. WILLIAM SLATER ALLEN
67 George Street, Providence 6

LOWER SOUTH CAROLINA

MRS. LOUIS D. SIMONDS
48 Meeting Street, Charleston

TENNESSEE

MRS. GEORGE T. WOFFORD
Llewellyn Wood, Johnson City

NORTHERN TEXAS

Miss KATHLEEN MOORE
4640 Muriger, Dallas

SOUTHEASTERN TEXAS

MRS. HIRAM SALISBURY
610 Saddlewood Lane
Houston 24

VIRGINIA

MRS. FRANK S. JOHNS
10 Stonehurst Green, Richmond 21

NORTHERN VIRGINIA

MRS. HOUGHTON P. METCALF
Middleburg

SOUTHERN VIRGINIA

MRS. HOMER FERGUSON
20 Museum Drive, Warwick

SOUTHWESTERN VIRGINIA

MRS. JAMES B. PETTIS
P. O. Drawer 1080, Staunton

WEST VIRGINIA

Miss VIRGINIA CHEVALIER CORK
1578 Kanawha Blvd. East, Charleston 1

NORTHERN WISCONSIN

Mrs. RICHARD E. THICKENS
360 Park Street, Menasha

